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# Gay Community News

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## One Nation Under God, Inc. organizes “Washington for Jesus” march

“Every leader in this city holds his tenure only so long as God wills it, and they have no authority except as God gives it to them. So the Congress and the President are secondary to us.”

—Rev. Pat Robertson, head of the Christian Broadcasting Network and co-chair of the event.

## CBS airs “Gay Power, Gay Politics”

“Electronic McCarthyism”

—Bill Mandel, San Francisco Examiner

“Their camera never seemed to get above the crotch level.”

—San Francisco activist Cleve Jones

Inside: The Left and the Gay Movement  
Cris Williamson Reviewed







200,000 Christians gathered on the Mall in Washington.

## News Analysis

# CBS News Report Blasted in S.F.

By John Kyper

SAN FRANCISCO — Even before it was to be shown on nationwide television the CBS documentary "Gay Power, Gay Politics" had provoked bitter criticism from many in this city's gay and straight communities. The documentary, shown on Saturday night, April 26, purported to tell the story of "how the gays in San Francisco are using the political process to further their special interests — just like every new minority group before them."

What was portrayed, however, had been embellished with enough sensational and inflammatory coverage to resemble a caricature of the story it sought to explore. The film showed how the monolithic San Francisco gay community — nearly all male and all white — intimidated spineless mayor Dianne Feinstein into recanting her concern for "community standards" and knuckling under to the electoral hordes whose only desires are to dress in drag on Halloween, terrorize the families around Buena Vista Park by cavorting naked in the bushes, and die while performing sado-masochistic sex.

Outraged critics have accused co-producers George Ofile and Grace Diekhous of exploiting homophobia to slander the city and its gay community. Television

columnists for both daily newspapers have condemned the show. "Electronic McCarthyism" was the term used by the *Examiner's* Bill Mandel. Terrence O'Flaherty of the *Chronicle* noted many points he considered "unfactual, questionable, or downright deceitful." "Crile has no apparent sense of humor, but plenty of apparent arrogance," he said. At the insistence of CBS News, O'Flaherty states, he interviewed Crile, who, he claims, was "petulant" when questioned, and who hung up on him.

Many of those who had been interviewed for the documentary charged they had been "betrayed" by the producers. Local CBS affiliate KPIX scheduled an hour after the show for those interviewed to talk back to Crile and Diekhous. Feinstein refused the invitation, and instead requested three minutes to answer the "false and defamatory report" on national television. Her request was not granted.

The controversy broke several days before the show was scheduled to air. In an interview with David Lamble of the gay radio program "Fruit Punch" (KPSA-Berkeley), activist Cleve Jones, who was prominently featured in the documentary, charged that "the main problem with these

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# Washington For Jesus Draws 200,000 Christians

Compiled by Gordon Duggins

WASHINGTON, DC — A reported 200,000 evangelical Christians gathered on the Mall here on Tuesday, April 29, to participate in a march and rally called "Washington for Jesus." The event, sponsored by One Nation Under God, Inc., a coalition of fundamentalist Christian groups, was held "to call the nation back to righteousness and morality," a spokesperson for Rev. John Gimenez, one of the event's co-chairs, told GCN.

Organizers of the event insisted that they were trying to avoid political issues during the march and rally and the all-night prayer rally at Robert F. Kennedy Stadium which preceded it. The two-day program was "totally religious and not political," Gimenez' unidentified spokesperson told GCN.

Gimenez and co-chairs Rev. Pat Robertson, head of the Christian Broadcasting Network, and Rev. Bill Bright, founder of Campus Crusade for Christ International, echoed that statement at a press conference held here.

"There is one ruler over the affairs of man, God Almighty," Robertson told reporters. "Every leader in this city holds his tenure only so long as God wills it, and they have no authority except as God gives it to them. So the Congress and the President are secondary to us. And God was here today to hear us."

Gimenez said that "We (participants in the event) are standing on biblical truth. It's almost as if no one believes that a group of Christians would come here and pray for their country."

Accusations of a hidden politi-

cal agenda for the event stemmed in part from organizers' previously-announced plans to issue a "Declaration of Christian Principles" which participants in the event were to endorse. The declaration called upon America to "repent of conduct contrary to the purposes for which it was founded and hear the commandment of the Word of God."

As examples of such "contrary conduct," the declaration cited homosexuality, divorce, pornography, fornication, and "humanism." It urged a drive to "frame laws, statutes, and ordinances that are in harmony with God's Word. Repeal those rulings, laws, statutes, and ordinances which have offended him."

Organizers later abandoned plans to issue the declaration after critics blasted its apparent right-wing political purpose. Ron Boehme, Washington coordinator for the rally, said at the time that it was being withdrawn "because of diversity in the Body of Christ" and because organizers "didn't want to alienate" critics.

Despite organizers' assurances that the event was apolitical, One Nation Under God sponsored a mass Congressional lobbying effort on Monday, the day before the march and rally. Ted Pantaleo, one of the organizers, said that the lobbyists had been directed to "love and pray for" members of Congress.

GCN sources in Congressional offices, however, indicated that the lobbyists called for the defeat of lesbian and gay civil rights bills currently under consideration by Congress, passage of legislation allowing prayer in public schools, and a constitutional amendment

prohibiting abortion.

A press spokesperson for One Nation Under God, Ron Kerr, said that 16 members of Congress attended the rally; they neither spoke nor were acknowledged from the platform.

Many of the 60 speakers at the Tuesday rally, as well as those at the all-night prayer revival, reportedly denounced homosexuality, along with abortion, divorce, pornography, feminism, and other political issues. Listeners waved signs reading, "America, You Need Jesus," and "The Bible — It's True."

Rev. Larry Uhrig, pastor of Metropolitan Community Church of Washington, participated in the march and rally with 13 members of his congregation; he told GCN that he and his group were "the only gay representation on the Mall." They carried signs reading "The Lord Is My Shepherd and He Knows I'm Gay" and "I'm A Lesbian and Jesus Is My Lord." They participated, according to Uhrig, "not [as] a counter-demonstration, but a way of saying we are Christians too."

Other rally participants did not appreciate the presence of the MCC members, however. Uhrig told GCN that on several occasions, his group was surrounded by praying persons who sought "to heal or exorcise" them. He said that at one point, he was assaulted by a man who objected to the "pro-gay" sign he carried. Other Christians shouted "You're going to hell" and "I curse you in the name of Jesus" at the MCC members, Uhrig said.

"I have never experienced so much hatred, hostility, and anger,

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MCC trekkers gathered to demand lesbian and gay rights.

# MCC Treks Through Florida

By David Jernigan

TALLAHASSEE — Thirty-five gay people battled heat, harassment and physical exhaustion last week in a grueling 168-mile trek across northern Florida for lesbian and gay rights, sponsored by the Universal Fellowship of Metropolitan Community Churches (UFMCC).

Undertaken to support the beleaguered Tallahassee MCC, which has received threats and harassment since its opening last fall, and to establish a strong gay and lesbian presence in northern Florida, the Trek began in Jacksonville on Saturday April 19, and climaxed with a rally on the steps of the capitol in Tallahassee on Sunday April 27 attended by over two hundred people. Participants came from

MCCs throughout the nation as well as from the ranks of Florida gay rights activists.

At the rally, group spokesman Rev. Lee Carlton, formerly of Jacksonville, announced five demands calling for gay rights legislation in Florida, protection of the rights of gay parents and youth, and protection of gays from discrimination in state-governed employment.

"It is a shame and a disgrace that in this state any resident and citizen of this state should have to walk 168 miles just to say, 'This is my land too and I mean to live here in peace,'" Carlton said.

Although friendly responses seemed to far outnumber hostile ones throughout the course of the Trek, as the group neared Tallahassee harassment threatened to

halt its progress. On Thursday night, camped outside the city of Monticello in Madison County, the trekkers were visited by two carloads of males who delivered anti-gay epithets and promised to return at sundown.

Meanwhile, the local MCC in Tallahassee had received word that a petition was being circulated in Monticello and would be presented to the trekkers at the city limits. The petition requested the walkers to take an alternate route around the city, since the residents of Monticello could not guarantee the trekkers' safety while walking through that city.

The sheriff of Madison County had earlier remarked to a local newspaper that the gay people were not welcome in his county.

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# News Notes

## quote of the week

"I reiterate in this letter that I feel it would be good to make homosexuality a capital offense. God regarded homosexuality as a sin so heinous that it should be punished by death."

—Dr. Bob Jones III, president of the fundamentalist Bob Jones University in Greenville, SC, in a letter to Archbishop George Hyde of the Orthodox Catholic Church (quoted in *SAGA Quarterly*, Box 1273, Anderson, SC 29622).

## alix dobkin flooded out

WOODSTOCK, NY — Lesbian singer Alix Dobkin has lost "everything she owned" in a flood which struck her home her a few weeks ago. The New Haven, CT, Women's Center newsletter reports that the river which ran behind Dobkin's home flooded, sweeping away her home.

"The damage was so great that the very soil was washed away and the river changed her course," the newsletter reports. "Neighbors have been able to salvage a few items of clothing and bits of memorabilia, but by and large Alix lost everything."

The newsletter suggests that people send "energy, love, and/or money" to Dobkin c/o Denslow Brown, 324 Glasgow Turnpike, Woodstock, NY 12498.

## portland council endorses candidates

PORTLAND, OR — Candidates for Congress, state treasurer, attorney general, and mayor of Portland in the 1980 Oregon primary are among those endorsed by Portland Town Council (PTC), an Oregon gay civil-rights group.

The PTC board of directors, acting upon the recommendation of the group's political committee, favored Ron Wyden for the Democratic nomination in Oregon's third congressional district. Other Democrats endorsed were Multnomah County auditor Jewel Lansing, for state treasurer, and attorney Henry Richmond for attorney general. Incumbent Connie McCready was endorsed in her bid for a second term as mayor of Portland.

PTC also endorsed Rep. John Anderson, (R-IL), and Sen. Edward M. Kennedy, (D-MA), for the presidential nominations of their respective parties.

## bunny goes to court

FRANKLIN COUNTY, MA — Bunny King, the lesbian mother here who recently lost a court case requesting that her two daughters be returned to her, has received notification that the Massachusetts State Supreme Court will hear the case.

On December 6, 1979, Judge Sanford Keedy ruled that "the environment in which she [King] proposes to raise the children, namely a lesbian household, creates an element of instability that would adversely affect the welfare of the children."

King's attorneys are asking the State Supreme Court of Massachusetts to rule in support of the fact that homosexuality per se does not make a parent unfit. Briefs have been filed by the Gay and Lesbian Advocates and Defenders from Boston, The American Civil Liberties Union, and Custody Action for Lesbian Mothers from Philadelphia.

The Franklin County Lesbian Alliance needs \$700 to pay back loans for the appeal. Donations can be sent to FCLA, P.O. Box 235, Deerfield, MA 01342.

## lesbian/gay feminist socialists relocate

SHIRLEY, NJ — The location of the Powder Ridge Conference of multi-national lesbian and gay male feminist socialists has been changed from Middlefield, CT to Shirley, NJ because of unexpected logistical problems. It will be held at the Appel farm over Memorial Day Weekend (May 23-26).

The cost will be \$10 for registration plus \$14 a day for food from Friday dinner to Monday lunch, housing included. For those who attend the entire conference, the total cost will be \$52. Further info will appear in an ad in the next issue of *GCN*. You can register now by sending \$52 for food and lodging to: Powder Ridge Conf., PO Box 512, Village Sta. NY, NY 10014. Make checks payable to Powder Ridge Conference.

## massachusetts statewide lobbying day

BOSTON — On Wednesday, May 14, 1980, lesbian, gay and concerned citizens are being called to the State House by the Massachusetts Gay Political Caucus, Boston NOW, the Massachusetts Women's Political Caucus and others. The day-long effort will be aimed at lobbying for the passage of this year's gay rights legislation (H3882 and H4020). The day will begin at 10:30 a.m. in room 466 of the State House with a discussion of the exact bills before the legislature this year. Following this session, participants will lobby their individual legislators. The day will conclude with a social event and planning session for further actions. Take a vacation day, a sick day or holiday, but plan to attend. This could be the year for passage of these bills. Please call the Mass Gay Caucus for further details at 242-3544.

## anita spends \$150 for counseling

WASHINGTON, DC — Anita Bryant Ministries, Inc., a group founded supposedly to counsel homosexuals and help them change their sexual orientation, spent only \$150 for counseling purposes in 1978.

Writer Larry Bush reports in the San Francisco *Sentinel* that tax statements filed with the Internal Revenue Service by the organization indicate that Anita Bryant Ministries instead spent over \$454,000 in "direct fees for raising contributions" and bankrolled over a half million dollars of the nearly \$1 million Bryant raised in her 1978 campaign in Dade County, FL and nationwide.

Under IRS regulations, according to Bush, information on the recipients of the fundraising fees are not made public. But IRS officials concede that all of the \$454,000 could have gone to Bryant herself for promotion of her organization.

Bush says that Bryant's group received a temporary approval from IRS for tax exempt and tax deductible status in 1977, pending her ability to show her organization actually engaged in charitable activities through the 1978 tax year. IRS officials refused to comment on whether the returns would justify granting permanent tax advantages to Bryant, but did indicate that because Anita Bryant Ministries is a new organization, the returns submitted by the group would be subject to a full audit.

In total, says Bush, Bryant reports that her group spent only \$56,000 on programs with only \$150 of that going to "counseling." The bulk of the \$56,000 went toward the cost of a "documentary." Both press and photo expenses, as well as "Christmas gifts," exceeded the cost of counseling.

## out of the dark ages

DURBAN, SOUTH AFRICA — Lesbians and gay men here have formed South Africa's first national lesbian-gay association, Gaide, according to *Latitudes*, the newsletter of the International Gay Association's American liaison office.

The multi-racial group is "attempting to guide the authorities out of the Dark Ages," says *Latitudes*, "as it 'aids lesbians and Gay men to lead full lives as human beings.'" The newsletter says that one of the group's important goals is to help integrate its members as fully as possible into the community at large, rather than encouraging the continuation of a gay ghetto.

Gaide recently attempted to aid four students who had been summarily expelled from a teacher's college just prior to exams. According to *Latitudes*, the reason given for the expulsions was that the students had been "seen in clubs used by gays." Protests against the dismissals have been unsuccessful.

An emphasis on secrecy and anonymity has been important in building the membership base of the organization, in view of the governmental policies in South Africa. Although the laws against homosexuality are similar to those in most U.S. states and in the Commonwealth countries, according to the newsletter, they are more strictly enforced in South Africa.

## womyn's theatre festival

BOSTON — The 1980 Womyn's Theatre Festival will be held May 7-11 and May 15-18 at the Boston Arts Group, 367 Boylston Street.

The festival is being produced by the Feminist American Theatre, a Boston-based production and networking organization dedicated to the production and historical documentation of women's theatre.

Andrea Dworkin and the work of Ntozake Shange will headline the festival opening night May 7 at 7 p.m. Dworkin, author of *Women Hating*, will speak and read from her new book *The New Woman's Broken Heart*. Laurie Carlos and Jessica Hagedorn will present excerpts from the writings of Ntozake Shange, author of *For Colored Girls Who Have Considered Suicide When the Rainbow is Enuf*. Carlos and Hagedorn are part of the cast of *Where the Mississippi Meets the Amazon*, another Shange play.

Premiering at the festival May 8 will be *Parima (and Gerushe)*, a new work by local playwrights Michelle Gabow and Debbie Huston. The play is about bag ladies, women who live on the street, and is based on experience with a Boston shelter for women.

Other groups performing are The Boston Clowns, The Muse, Diana Davies' The Witch Papers, Word of Mouth Productions, The Cambridge Lesbian Theatre, Little Flags Theatre, and the Ends and Means Committee.

New York companies include the Women's Experimental Theatre, Mischief Mime, This River of Women, Woman's Collage Theatre, Time and Space Limited.

Performances will be held nightly May 7-11, with workshops and short performances held Saturday and Sunday all day. *Parima (and Gerushe)* will run May 15-18.

For tickets and further information call Stacy Klein, 325-8241 or Susie Chancey, 876-3305.

## no more handcuffs at the mineshaft

NEW YORK — Mayor Edward Koch has signed into law a bill prohibiting unauthorized possession of handcuffs here. The New York *Times* reports that members of the city's auxiliary police force massed before the signing to speak in opposition to the handcuff law, which would prohibit possession of handcuffs by anyone except police officers, military personnel, and auxiliary police officers while on duty. Auxiliary officers contended that they would not be able to help the police or make citizen's arrests while off-duty without handcuffs.

The *Times* report did not mention whether frequenters of leather bars testified against the bill.

## bad for business

MANKATO, MN — The Mankato Gay Group is calling for a boycott of a restaurant called the Char House because of alleged discrimination against lesbians and gay men by the new management of the restaurant.

*MCGLR Lesbian/Gay Newsbriefs*, the newsletter of the Minnesota Committee for Gay and Lesbian Rights, quotes the Mankato group's newsletter, *Tomorrow*, as stating that the group had met each Wednesday night at the Char House since June 1979 and had also held several Saturday night parties there. However, when Mankato Gay Group members arrived at the restaurant for a recent meeting, they were informed that they could no longer meet there. The restaurant management reportedly claims that the group is "bad for business," blaming 50 percent of the Char House's recent business losses on the presence of lesbians and gay men in the restaurant.

According to a spokesperson for the group, "The new manager suggested that word was out all over town that gay men and lesbians frequented the Char House and the general public wouldn't patronize it as a result." The MCGLR newsletter reports that restaurant management denies having made such a statement.

Mankato Gay Group members hope that Mayor Herb Mocol will intervene in the situation; the MCGLR newsletter reports that Mocol promised the group that because of the lack of ordinances protecting lesbians and gay men from discrimination there, if such a situation arose, he would "take care of it."

## adam and yves

HOLLYWOOD, CA — ABC insists there is no truth to claims by the Rev. Donald E. Wildmon that, as a result of pressure applied by his National Federation for Decency, the network will not air *Adam and Yves*, a proposed program featuring two gay male lovers that was to be produced for ABC by Danny Arnold and Chris Hayward.

Hollywood columnist Marilyn Beck reports that a network spokesperson says that there is no pilot film for *Adam and Yves*. The spokesperson told Beck that the show is "just one of the many series ideas under consideration for the fall lineup to be announced at the end of April." If *Adam and Yves* is selected, according to Beck, the show could come to air without benefit of pilot, because of producer Arnold's success with the current hit program *Barney Miller*.

"If the gay show isn't selected, it most definitely won't be because of pressure applied by any group," Beck reports the network executive as saying. She says that the executive notes that there would be no reason for ABC not to follow the same course it followed with *Soap*, a program which reached the air in spite of heated protests from such groups as Wildmon's Federation for Decency, and became a hit.

## la habana

BOSTON — Lesbian members of the Boston/La Habana Media Tour, a group of 28 community and network media workers planning a trip to Cuba, hope to build on the experiences of previous visitors to Cuba, and open more channels of communication between gays here and in Cuba. The tour is a broad-based group made up of representatives from many Boston communities and cultural backgrounds. The purpose of the tour is to give participants a working knowledge of the uses of media in a socialist country, and will include visits to TV and radio stations, newspapers and the film institute. Lesbian members of the tour hope to utilize these contacts to raise the issue of gay oppression however they can. "We are not sure how much we will be able to accomplish while we are there," said Ellen Herman of WAVAW, one of the four lesbian tour members, "but we can raise people's consciousness about gay oppression there on our return."

The entire tour is 70% dependent on fundraising to cover the cost of the trip, and to do this a Soul Salsa Spring Celebration is being held on May 4 with four live bands: Elegua, Orquesta Tropica, Jade and the Silver Bird Orchestra, and New Standards. The program includes soul, salsa and jazz, food and drink, and will be held at Horticultural Hall, 300 Mass. Ave, from 4-12:00 pm on Sunday. Tickets are \$5.00, and all of the proceeds will go to the Boston/La Habana Media Tour.



# Anti-Nukers Include Gays

By Nancy Wechsler

WASHINGTON, D.C. — Over 30,000 people marched through the rain-drenched streets of this city on April 26 to show their support for an end to nuclear power. The demonstration was organized by the Coalition for a Non-Nuclear World.

Demands for the march and rally included "an end to nuclear power plants; an end to production of nuclear weapons; an energy economy built around safe, clean, cheap and renewable energy sources; an economy built on the guarantee of a job for every American; and a commitment to honor treaties made between the U.S. government and the Native American people."

Speakers at the rally included Helen Caldicott, president of Physicians for Social Responsibility; Barry Commoner, environmentalist, author, and presidential candidate of the Citizens Party; Dave Dellinger, anti-war activist and editor of *Seven Days* magazine; Donna Warnock, feminist activist and coordinator of Feminist Resources on Energy and Ecology (FREE); Terri Clark, black lesbian feminist activist from Washington; Minnie Hunt-

ley, black activist from Mississippi; and Pat Smith, anti-nuke activist from central Pennsylvania, where the Three Mile Island nuclear power plant is located.

In his speech at the rally, Dave Dellinger, like many others, tied in the recent events in Iran with the "no-nuke" theme of the demonstration. He said, "This is the 9,986th day of the Iranian crisis. It has been that long since the U.S. overthrew the democratically elected government in Iran and put in the Shah. This is the

174th day that the hostages have been in Iran, but it is the third day since it has become completely clear that our government here is out of control [referring to the hostage rescue attempt]. Our government is in the hands of a madman who risked not only the lives of the hostages but the eight GI's [killed in the rescue attempt], the Iranian people, and the human race." Dellinger called for Carter to be impeached.

Donna Warnock, a feminist speaker, made the connection be-

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Ellen Shub

30,000 people marched in Washington to protest nuclear power and weapons on Saturday, April 26.

## Family Conference Finishing Selection of Delegates

By Chris Guilfoyle

The White Conference on Families has continued to attract attention as final delegate selections are being made across the nation. While many of these final slates have been dominated by "pro-family" or conservative interests, there have also been included several lesbians and gays from states such as Massachusetts, New York, Pennsylvania, and California, and from the District of Columbia.

The White House Conference was conceived by President Jimmy Carter and has as its purpose to identify, discuss and make policy recommendations on issues which relate to families. Because of the potential for impact on government policy and also the attention that the media will focus on it, the conference has in many instances shaped up as a battle between progressives and conservatives as they vie for the delegate slots.

In Massachusetts, a gay man, Eric Rofes, was elected a delegate, while a lesbian in California, Jan Rudolph, is one of 15 delegates in her state. Rudolph has also been appointed to the Task Force which will identify California's priority issues.

According to Alan Robertson of the California Human Rights Advocates, the state's governor, Jerry Brown, has appointed an additional five or six gays and lesbians as delegates. Robertson told *GCN* that the governor's was "firm in its commitment to appoint individuals from a diversity of backgrounds, including a broad representation of lesbians and gay men."

In Pennsylvania, Joan DeForest, a lesbian, was appointed by the state's Secretary of Welfare Helen O'Bannon. According to Tony Silvestre, an administrator in the Eromin Center (a counseling center for sexual minorities) and a member of the state's Governor's Council for Sexual Minorities, 85% of the testimony given by persons before the state panels was "respectful of alternative families."

In New York, at least one lesbian has been elected a delegate, and in Washington, DC, Billy Jones of the National Coalition of Black Gays was appointed a dele-

gate to the conference by Mayor Marion Barry. Jones had earlier been defeated in an election by the Rev. Joaquin Bagan, a Catholic priest.

According to a report from the *Rock Creek Monitor*, the split between Jones and Bagan included differences over the definitions of "family." Bagan viewed the family in the traditional mold of parents and children, while Jones' view involved "any two individuals sharing common space and resources." In spite of the appointment of Jones, however, one observer there characterized the elective slate as a sweep by the "right wing coalition."

So, in spite of some successes the conference appears to be in the hands of conservatives, some of whom have already taken explicitly anti-gay stands. At least two states, Alabama and Indiana, have dropped out altogether, citing the controversy which would be engendered and suggesting that the conference would be counterproductive.

In talking about the potential effects the conference could have, Massachusetts state representative Barbara Gray told *GCN*, "Some of the results could dictate budget and monetary policy, and if that's true, the results could be very serious. If we tend to put most of our resources into the traditional family concepts and we don't look [beyond that], then I think that the type of constituents I work for, the homeless and those without families, are going to be left out in the cold."

It is the perceived need to include a diversity of viewpoints and varying family structures which has tended to unite members of various minority and progressive groups around the conference. While more conservative groups define "family" in terms of "blood, marriage and kinship," Glendora Patterson, a progressive delegate from Massachusetts, says: "I feel the fine thing that could come out of a conference like this would be the acknowledgement in our state and federal policies of all the kinds, types, forms, and models of families that we have in this country. We've had sanctions for 'acceptable' family forms, and one of my objections is to try to bring some

credibility to the range of family forms which exist in our country and which really do the work of supporting not only children but adults.

"We need to publicize families more positively. There was a time when the black family with its female headed situation was looked upon as a pathological model. In the last few years, that has changed, but that's a recent happening. It seems to me that our policies need to be directed towards eradicating these negative notions about families."

## Baltimore Rights Bill Mulled

Compiled by Lisa Nussbaum

BALTIMORE — Nine of 19 city councilors co-sponsored this city's proposed gay rights ordinance at its introductory "first reader" April 14. The ordinance, known as Bill 177, would affix "sexual orientation" to the categories in the existing anti-discrimination law (contained in the City Code), thereby prohibiting discrimination on the basis of sexual orientation in public accommodations, employment, education and health and welfare services.

Gail Vivino, of the Baltimore Coalition for Lesbian and Gay Civil Rights, told *GCN* the bill requires ten votes in the council, or a simple majority, for passage. "Besides the original nine co-sponsors," Vivino said, "we have two to three more votes verbally promised to us."

But first, Vivino explained, Council President Walter Orlinsky referred the bill to committees which he selected for their relevance to the bill. Within the next 30 days the following committees must review and report on the ordinance: Education; Health; Community Relations Commission (largely responsible for drafting the legislation two years ago); and Civil Service. The City Solicitor, the city's attorney, must also review the bill.

"We're fortunate that the bill wasn't sent to the police or fire department committees," Vivino said. Since the ban on discrimination in employment directly af-

fects police and fire departments, the implications for hiring gay people might have stirred strong objections, she surmised. "We're crossing our fingers that they don't show up at the hearings," she added. (The Judiciary Committee sets public hearings on the bill after the period for review and reporting is over.)

No provision binds the Judiciary Committee to holding public hearings within a fixed (or maximum) length of time after May 14, Vivino explained. She said most of the committee members are not co-sponsors, and described the chair, Frank Gallagher, as conservative. "It's hard to know what's going on in his [Gallagher's] mind since he won't return the coalition's calls," she said. But others may put pressure on him, she added, including a gay priest who knows him from his parish.

"I believe that Gallagher will hold the hearings in a reasonable amount of time," she predicted. "We have a good thing going. With nine co-sponsors, the Judiciary Committee will be less apt to ignore the bill and antagonize these councilors," she added.

Vivino noted, however, that the City Council stops holding regular meetings for two months in the summer. Unless Gallagher schedules the hearings by June, she said, the bill could be delayed for consideration until fall. The bill might also expire in committee if not voted out of it by at least seven of the eleven members. One strategy for keeping the bill alive,

Vivino said, is to get ten votes in the entire council to petition it out of committee.

Vivino referred to Baltimore as an "old, conservative, working class city." "It doesn't coincide with most other cities with gay rights laws or pending laws in being progressive or liberal or a college town," she said. With power decentralized in neighborhoods, community groups and block groups, she said, the coalition turned to these groups for support and sponsors and found them. The supporters responded by writing letters to the mayor and city council president, she said.

The coalition also approached professional and religious groups and drew support from them, Vivino added.

The Coalition changed its outlook on media coverage as its efforts proceeded. The group started out to do lots of education and outreach on the bill, Vivino said, so they contacted all the media and created a high profile. "But, as time went on we realized that this publicity might bring out the right wing and stimulate a backlash," she added. "We didn't want to jeopardize what looked to be good prospects for the bill's passage, so we took on a lower profile than before."

Looking ahead she said, "If the bill passes, I'm sure the media will jump on it." "Then we [the Coalition] will have to work out a way to enforce it. That's a permanent job in itself," she added.



Ellen Shub

Gay men at the march protested against "nuclear patriarchy."



# Gay Community News

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# Community Voices

## blind

Dear Editor:

As a lesbian who is blind, I was very much pleased to read the recent article on issues of being both blind and gay. A friend of mine mentioned it, and read it to me over the phone, otherwise I would not have known it had been done, since GCN is not available in a form I can read. And I know there are many other lesbians and gay men, who are blind, who will not read this article, and may not know of the existence of GCN.

It is encouraging that more lesbian and gay blind people are coming together to work on this issue, and I think a publication devoted to our concerns will prove invaluable for us to find each other and begin sharing problems and ideas. This is already happening for blind women, through *Women's Issues News*, which is produced by members of the Committee on Women's Issues of the National Federation of the Blind. This newsletter deals with a variety of issues, including lesbianism, since Kathy Hagen and myself, who are co-editors, are both lesbians.

Because blind people have such limited access to literature and periodicals, many of us don't know, for example, what it would mean to ratify the ERA. Our parents or the schools can be so all-controlling, that we don't learn about our bodies and our sexuality, and this happens to sighted people too.

In the past we really haven't even known how much gay or lesbian and feminist literature was available on tape, record or in braille. The people who run the agencies which provide us with books haven't thought it was important to provide comprehensive listings of books in these subject areas. But now, thanks to the time and hard work of Kady Van Deurs and Eileen Pagen, we now have a complete catalog of feminist and lesbian books available from Recordings for the Blind and the National Library Service. It can be obtained on cassette for \$3 from Gay and Lesbian Blind of New York City. We'll also be putting this catalog into braille.

I think that we need to develop alternatives to the existing agencies because they will never produce more than a handful of gay and lesbian books, and they'll never do any "radical" periodicals. More and more sighted people are becoming aware of this problem, and I hope that some of you will give of your time and money to get more periodicals and books on tape, and help us distribute them to blind lesbians and gays. No person, sighted or blind, should have to struggle with coming to terms with their sexual identity, in isolation and without the information which has helped many of us through those difficult times.

I was lucky because I have funding to pay readers, though with some of them, it was hard to ask them to read lesbian material. Now when I hire people I simply tell them that if they would be uncomfortable reading feminist or lesbian material, then this isn't the job for them. Of course when I can I hire a lesbian reader. Here in Minneapolis there are several blind women who are lesbians. We've been able to share information and give each other support. I find myself thinking a lot about how other lesbians react to my blindness. To some women it's not important. They deal with me a person first. Many women have a lot of questions, which I'm perfectly willing to answer, and then we can move on to other things. And some don't know how to deal with me at all, so they don't. I've found that feminists and lesbians are a lot more comfortable about my being blind, so I'm more comfortable with them. I find it much easier to meet other women through organizations, rather than at the bars or at the coffeehouse. Many lesbians talk about all the male ways of behaving that they have "thrown out" while they still look for lovers who measure up to patriarchal standards of what is physically beautiful, or at least acceptable. And I think that many gay men are still evaluating each other by standards that can easily be turned against them. And what does that say to those of us, who for whatever reasons, don't fit these molds? I remain hopeful though because I'm finding more lesbians who are moving beyond superficialities in their relationships with other women, and these are the women who will be my friends and lovers.

Marj Schneider  
Minneapolis, MN

## to light

Dear GCN,

I am writing in a letter of appeal to the people out there in regards to discrimination and brutality against gays here in the Idaho State Prison.

At the present time almost all gays are in protective custody and even here we are persecuted and abused, and our rights violated.

We are in need of legal action but do not have the funds even for filing fees.

I have in the past filed petitions on behalf of all of us in Unit #2, but between costs and corrupt judicial officials I have been defeated and am now persecuted and threatened with bodily harm.

We need lawyers. We need to bring all this to light. We need to fight for our rights.

Dan Goodrick #13304  
Box 14, Unit #2  
Boise, ID 83707

## the power

Dear Editor,

I think public thanks should be extended to CBS for their recently televised program: "Gay Power, Gay Politics." Mr. Reasoner, at the conclusion of the program, made a very prophetic statement. In essence, he pointed out that it is no longer a question of gays obtaining power but it is a question of what they will do with it.

Hopefully, as the power evolves in this Commonwealth, gays will not relegate it simply to public sex along the Fens but view it as sacred, creative, work-oriented and omnifarious.

Sacred in that we, as individuals, have the basic right to love and be loved; that we can enter into deep interpersonal relationships, sustained by love, and not be ashamed.

Creative in that we are gifted and talented people; that we have abilities which add to and build up the society in which we live.

Work-oriented in that we have a right to be acknowledged as proficient in the professional arena; that we are to be tomorrow's doctors, lawyers, nurses, teachers.

Omnifarious in that we are a part of each neighborhood, each city, each town, and as such have a right to housing and the benefits of each community.

Last October, I had never seen a demonstration let alone marched in one. Somehow my lover and I became enrolled in the marshall's program and on Oct. 14th we headed the entire Northeast delegation. Marching down Pennsylvania Avenue, amid the jubilation of thousands, I often wondered why I was even in Washington. By the end of the march, I was very cognizant of why I was there; my individual presence was important and I realized the power within me. It is the power-to-be me; a power that proclaims human dignity and worth; a power no one can or will usurp.

Paul Soden  
Cambridge, MA

## the gay auxiliary

Dear Editor,

There is a type of person known as the "true believer" — the sort of ideological fanatic whose motto is, "When the facts contradict your beliefs, get rid of the facts." No matter what ideology gay people believe in, they always find themselves as a sort of unwelcome auxiliary to a movement which is dominated by homophobic heterosexuals. Thus, gay true believer find it necessary to say, "When you find that you are in a movement led by homophobic straights, just ignore this fact and remain faithful to the movement." This dilemma is faced by right-wing and left-wing homosexuals alike. We all insist on boarding the ideological bus of our choice even though we know that the drivers will order us to sit in the back seat.

Some gay true believers say, "We will teach our leaders to tolerate us." When? In a century or two? Don't hold your breath! There are straight socialists who support gay liberation only in capitalist countries, but feel that gay liberation would be a criticism of socialism if organized in a socialist country. Thirty years ago, there was an American socialist named Robert Lindner. When gay liberation was in its infancy in America, Lindner supported it because he saw it as a criticism of capitalism. However, he felt that homosexuality was a disease caused by capitalism, and that all gay persons would turn straight as soon as socialism was triumphant. To Lindner, gay liberation was merely a weapon, a sort of "germ warfare" with which to destroy capitalism. The facts that germs are useful in wartime does not mean that germs have anyplace in society after victory has been achieved.

If there were a revolution in the United States, who would gain control of the new government? Some nice gay liberationists and feminists? Of course not! The new government would be led by straight homophobic socialists. How much protection for freedom of speech or freedom of the press could gay people expect? In socialist countries, the newspapers are controlled by the government. Do you want gay newspapers such as GCN to be nationalized by a government controlled by heterosexuals? As for socialist tolerance of feminism, when was the last time you saw a woman as the president or premier of any socialist country? When indeed!

I have concentrated on the question of gay socialism because many of the readers of GCN are socialist, and not because I think (which I don't) that the homophobia of right-wingers is less dangerous than that of left-wingers. But gay socialists have no reason to pride themselves on their lack of religious feelings, the hallmark of homophobic right-wingers. The "true believer" syndrome has all the characteristics of religious fanaticism even in the case of atheistic ideologies. Thus, it can be said that socialism is a religion in the widest sense of the word, complete with a war between Good and Evil, followed by a final victory of Good, followed by the Earthly Paradise. It all sounds like the *Lord of the Ring*, if not the *Bible*. Socialism thus belongs in the same class, not only with Christianity, but also with Scientology and all of the other anti-materialistic "Karma Cola" cults. "Capitalism" Stephen W. Foster  
Miami, FL

## new york, new york

Dear Brothers and Sisters,

I have resigned as Membership Secretary and as a member of New York's Coalition for Lesbian and Gay Rights. I want to tell GCN's readers why I can no longer in good conscience remain a member of the Coalition.

For over one year now the Coalition has had a self-imposed "gag rule" on the issue of man/boy love and cross-generational sex. On March 27, 1979, a motion was passed that this issue was divisive and a diversion from the real aims of the movement for lesbian and gay rights. This motion was carried overwhelmingly, with only one vote against it. After it was adopted, it was then used to prevent any further discussion of the issue in CLGR. But the actual net effect of that motion has been to allow a negative position against man/boy love and cross-generational sex to evolve within the Coalition and to impose such a position upon everyone. Anyone who has disagreed with this "unofficial" negative position has been shouted down, slandered, vilified, or ostracized. Gay Youth has been made to feel unwelcome because of ageist attitudes and has been all but driven out of the Coalition. I refuse to acquiesce and sit quietly by while this continues.

CLGR has conducted a smear campaign against David Thorstad and the North American Man/Boy Love Association. In spite of his many contributions to the movement, including the founding of this Coalition itself, all his past accomplishments have been forgotten or minimized, and he has been attacked solely because he helped form NAMBLA. Mere mention of David's name evokes ridicule and insults. We have been told by the spokesperson for Lesbian Feminist Liberation that David Thorstad is "the embodiment of the man/boy love issue." He is accordingly *persona non grata*. And NAMBLA is an organization which may barely dare to speak its name with CLGR. Well, David Thorstad is my friend, and I am also a member of NAMBLA. I refuse to remain in a Coalition which attacks us because we happen to love boys.

CLGR sabotaged the March on Albany for Lesbian and Gay Rights, which occurred on Saturday, April 12, 1980. After David Thorstad had been chosen to be a keynote speaker at the March at a planning meeting in Albany on March 16th, Lesbian Feminist Liberation brought a motion to CLGR which called upon the March on Albany Committee to remove him as a speaker; and further, that if he were not removed, CLGR would remove its endorsement of the March. LFL threatened to withdraw from the Coalition unless the motion carried. This blackmail tactic worked successfully, and the motion carried. The March on Albany Committee, however, refused to remove David as a speaker, and the Coalition's endorsement was withdrawn. But the matter did not end there. Numerous telephone calls were made to many of the fourteen scheduled speakers, including all the lesbian speakers, asking them to withdraw their support for the March and not to speak. As a result of this effort to wreck the March, only 150 people showed up for the March and only one lesbian speaker spoke at the rally. Participation in the March from New York City was very low, with almost no lesbians from the City present. Fortunately, there were a number of upstate lesbians present at the March. And David Thorstad's keynote speech on unity was very well received by everyone. Because of its efforts to destroy the March on Albany, CLGR has been thoroughly discredited in upstate New York and its commitment to fighting for lesbian and gay rights called into serious question. I cannot remain in a Coalition which sabotages such important and necessary mass actions as the March on Albany merely because it objects to one speaker.

CLGR has become an impediment to the gay liberation movement and is an instrument of oppression rather than liberation. It is an enemy of those who are struggling for sexual freedom for all. It now stands on the side of those who desire respectability and political favors from the Establishment, primarily from the Democratic Party. It has sold out its once high ideals and the goals set forward in its Statement of Purpose.

I would urge all those who feel as I do to also resign and explore the possibilities of an alternate formation — possibly a new Coalition — which would fight not just for the rights of some, but for the freedom of sexual expression for all.

Yours for gay liberation,  
Wayne Sunday  
New York, NY

### CORRECTION

The reproduced page at the bottom of the article "Gay and Blind" in GCN Vol. 7, No. 37 was reprinted from *The Gay Report* ©1977, 1979 by Karla Jay and Allen Young and published by Summit Books, a division of Simon & Schuster.



# Speaking Out

## Albany — A Vision for the New World

By David Thorstad

*The following statement was originally presented at the March on Albany for Lesbian and Gay Liberation on April 12, 1980.*

I was asked to share some thoughts with you today about unity. My first thought is that those of you who have come out today know something about unity that other sisters and brothers still need to learn. You know that unity of the oppressed is essential if we are ever to win our revolution.

Why do we need unity? Because through unity, many small fists become one big fist. But what kind of unity do we need? Do we need a unity based on fear of what heterosexuals will say about our image? Do we need a unity only of the "respectable?" No. Our unity must be based on a healthy respect for variety and difference, or we will have no unity. There is more variety in our community than there is in the rest of heterosexual society put together. This is not a weakness. This is a strength. We should be less concerned about tailoring our image to meet the standards of respectability laid down by politicians and uptight straights, and more concerned about getting on with the business of gay liberation. We cannot afford to lose sight of the fact that in this society, we are all criminals. We are all outlaws. We all violate unjust laws against same-sex love. The people who pass these laws against sexuality also violate them — but we are not hypocrites about it. I for one am proud to say that I violate such laws. There are only two things you can do about laws against morality: violate them and get rid of them.

We need unity among lesbians, gay men, and gay youth. But we also need unity with other oppressed groups. There are a lot of oppressed people in this society. And our enemy is the same. Our enemy is not each other, it is the white, male, supremacist, racist, capitalist, heterosexist dictatorship that insists on trying to mess up our lives. But unity with other oppressed groups will have to be forged on our terms, not theirs.

We need to reexamine our goals. Do we want a society of conformity, uniform dullness, and banality? Or do we want a society that welcomes and encourages variety? In my guts I believe that it is our historical task to rise up and slay the dragon of fear about sex, and to proclaim the liberating message of love. It is true that we who have come out of our closets are fighting for the freedom to be who we are. But we are fighting not just for ourselves, but for all those who have still not dared to knock down their closet doors. And we are fighting too for the millions of children out there who are right now growing up gay and who are watching us to see if we mean it when we say we are fighting for our sexual freedom.

The nineteenth century pioneer of sexual liberation, Edward Carpenter, had a vision of gays leading humanity into the new world of social and sexual freedom. Sisters and brothers, let us not lose sight of that vision. Let us, above all, not give it up for a mess of porridge, for a few crumbs from the table of straight society. Let us not settle for the illusion of integration into a society that is sick with heterosexism, racism, oppression, and exploitation. Instead, let us affirm, loudly and with pride, and with the anger to which our suffering has entitled us, that it is not homosexuals who need to be changed, but the society that oppresses us. Let us proclaim our determination to continue our struggle until that society elevates homosexuality to the high and noble status that it deserves.

## Community Voices

### lavender leftists

There are a number of reasons why I am impelled to enter the discussion on Scott Tucker's "The Lavender Left" (*GCN* — 2/9/80). First, I am enraged by the stupidity of some of the replies to Tucker's article. I found nothing in it to indicate that he would prohibit free speech, churches, heterosexual families or unlicensed hustlers as J. Harlie alleges. (*GCN* — 3/1/80). Come, Mr. Harlie, I have seen more intellectually respectable defenses of libertarianism than that. And although Rich Grzesiak (*GCN* — 3/15/80) hopes for "an ideal world where gay liberation and socialism can function as one," even though he is pessimistic about the prospects for success, both the earlier, satirical and the later, critical portions of his letter were most unfair. I found no claim in Tucker's article that the 60 people at the Lesbian and Gay Socialist Meeting were all the gay and lesbian leftists in the country. And far from portraying the various viewpoints at the meeting as "self-entranced sects," Tucker pointed out that the various shades of opinion were actually listening to each other. And as for the contradictions that Grzesiak finds with respect to which groups Tucker considers it important to educate, I would suggest that he reread the quote from Moritz Goldstein for an explanation of the rationale behind Tucker's view of where education will produce the most results. And incidentally, Stephen W. Foster (*GCN* — 3/1/80), not all opponents of the draft are "communists" and not all socialists advocate the type of society that exists in the so-called communist countries you mention.

The problem with Scott Tucker's article is that it speaks mainly to the already convinced, with no argument to persuade those who are not already socialists. This is my second reason for writing and it brings me to my third — my own background is relevant here. During the '60s, I was a member of the Socialist Workers Party. During the '70s, I became convinced that the program of the SWP in particular and socialism in general were wrong. The '70s have also been the period in which I directed almost all my energies into gay liberation. However my recent political experiences in the Minneapolis gay community have caused me to re-evaluate my earlier rejection of socialism and to find answers to the arguments on which this rejection was based. For these reasons, I have decided to put my two cents into this debate.

Can lesbians and gays win complete freedom under the present type of society or do we need an entirely new system to obtain this goal? The first consideration relevant to this question involves something which I had known intellec-

tually before but which was brought home to me on a gut level after we sat in at the Minneapolis Mayor's office last summer to protest the raid on Big Daddy's Bathhouse. After the trial, we were faced with the problem of raising \$400 to pay off our lawyer and an additional \$1200 if we wanted to appeal. If I had been wealthy, this would have involved no more than dashing off a check. Justice is definitely not equal in this society for those who have money and those who don't.

Since the Big Daddy's raid in June, the Minneapolis gay community has been subjected to two additional Vice Squad raids on the Locker Room Baths. Since October, there has been a steady stream of bookstore arrests. Although it has been traditional for Twin Cities bars to remain open past closing time on New Year's Eve, and many straight bars did so this New Year's, two Minneapolis gay bars, the Gay '90s and the 19 bar were raided by the police this time and there were several arrests in the crowd outside another bar, the Saloon. What is the reason for this upsurge in police harassment? There are a number of theories but the one that seems to have the most evidence supporting it is that the Minneapolis big business community, as part of their program to redevelop downtown, have decided to clear "undesirables" such as pimps, prostitutes, winos and, of course, gays, out of the area. The fact that the president of the Minneapolis Planning Commission, Dan Cohen, has written a series of innuendo-filled attacks on us in the *Minneapolis Star*, that Dennis Schroeder, the president of a local bonding firm, Miller-Schroeder, personally participated in the first bath raid along with then Deputy Mayor Erv Dauphin and Vice Squad cop John Locke, that Miller-Schroeder sells bonds for the city's redevelopment projects, and that the former president of the City Council, Louis DeMars, recently went to work for Miller-Schroeder would indicate strongly that this is the correct explanation for many of the recent assaults on our rights.

If those with economic power can unleash this type of persecution on lesbians and gays, or any other group, whenever they feel like it, it is clear that we do not have the type of democracy we have been led to believe we have in our high school civics classes. And it's clearly unsafe to leave such a group in power and be satisfied with reforms such as Lesbian-Gay Rights Bills and Human Rights Departments. They have to be overthrown. It's clearly unsafe to live in the same society with them!

And it's not just gays and lesbians who are suffering from the plans of the downtown redevelopers. In the neighborhoods surrounding

A uniform image of homosexuality is impossible. As someone who grew up in the deadly dull 1950s, I feel qualified to say to you that uniformity is unimaginative — and if there is anything we homosexuals are not, it is unimaginative. We are a people who know how to survive. We persevere. No matter how many ovens they may build, no matter how many laws they may pass against us, they will never destroy us. We've already got them beat because we don't need to reproduce the way they do. Some say we corrupt their children into being queer. But we know better. As long as heterosexuals procreate, they will be condemned to give birth to homosexual offspring. Try as they might, they cannot avoid bringing more of us into the world. This is nature's way of ensuring variety. Nature is on our side, not theirs. Like us, she is determined not to let the human race atrophy of heterosexual boredom.

The gentlemen who sit in this legislature haven't learned this lesson yet. Neither has our governor. This man lied to our community when he wanted our votes. He promised to issue an executive order banning discrimination against us. But once he got elected, he turned his back on us. He said his support of the Equal Rights Amendment for women would take care of his promise to our community. But did it? We are here today to let him know that we homosexuals have long memories. We have not forgotten the Inquisition, we have not forgotten Hitler, we have not forgotten Anita Bryant, and we have not forgotten Governor Carey's betrayal. And we will never forget! Nor will we be satisfied with a mere executive order. We demand the repeal of *all* the laws against sex between consenting persons.

It's more than ten years since Stonewall, and yet not one single presidential aide, lesbian or gay mayor, city councilperson, legislator, or governor in this state has had the courage to come out. We know you're there, and in some cases we know who you are. For shame that you should put your careers ahead of the freedom of your own people!

We know our struggle is not an easy one. If we thought it was, we wouldn't be here today. We know America is going to have to be pulled kicking and screaming into the twentieth century. We know that slaves are sometimes afraid to throw off their chains. But we also know that if we are ever to be free, we must be prepared to fight for our rights, as Malcolm X said, by any means necessary.

Ours is a revolution of love, a revolution with a sense of humor. But, gentlemen of the legislature, our humor has a bite to it, so watch out! The New York City Gay Liberation Front put it well in a leaflet in 1969:

Do you think homosexuals are revolting?  
You bet your sweet ass we are!

**"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108**

## soap opera

Dear Editors:

After three such installments, I find that I must write to comment on your ongoing soap opera, "Random Lust." Whether or not one finds the piece amusing is a moot point. What matters is the fact that *GCN* is a newspaper. Creative writing, such as your soap opera, is the type of writing that belongs in a college or literary magazine, not a newspaper which purports to be a community service for lesbians and gay men nationwide. The inclusion of fictional, creative writing in *GCN* crowds valuable space, space that could have been used for urgent, real writing such as Krueckl & Johnson's all-important warning of history repeating itself in the form of the "new" right. Many times, I have meant to write to convey my disappointment in how *GCN* wastes space. News stories sorely need to be tightened up and edited. Some feature articles (Gregg Howe's writing, for example) just go on for too long. And now this soap opera which simply does not belong! I can recall when there was no *GCN* in Boston. *GCN* is so important to all of us — please, stop wasting our valuable space!

June Kilgallen  
Cambridge, MA

## the new right

Dear *GCN*,

Here's praise to W.J. Krueckl and Ian Johnson for their article "The New Right as an Old Trick" (*GCN*, May 3.) It was a breath of fresh air after having gagged on the poisonous CBS "documentary" on gay politics which played just before the Right-Wing Rally in D.C. Without making a glib analogy, Krueckl and Johnson *do* put the German Right-Wing (which culminated in Nazism) and our home-grown Right-Wing into historical perspective. They also drew sound conclusions on how the U.S. left must evolve and organize. I appreciated their insistence "that an analysis of human enslavement consider the dynamics of sexual repression to be as profound as those of economic control," and their insistence on feminist, lesbian, and gay autonomy. We won't let the straight left hook up our struggles at the end of the train, as though these struggles were a caboose with no engine of its own. We're linking up our own train and laying down our own track.

And here's praise to *GCN* for airing debates which often get rough, but which we need like sun and water. With *GCN's* aid, I'd like to contact Krueckl and Johnson directly and invite them to participate in the upcoming Lavender Left conference.

With gratitude and determination,  
Scott Tucker  
Philadelphia, PA

Minneapolis' central city, such as Cedar-Riverside, Elliot Park and Loring Park, expensive redevelopment projects have destroyed low and moderate income housing and pushed rents up. Condominium conversions have pushed yet more people out of their homes. And as I write this, today's newspaper carries a story of how the Vice Squad, no less, threatened a group of neighborhood activists in the Upton area, a neighborhood somewhat farther out from the central city, who are planning a fundraiser to oppose a large commercial redevelopment project, with a raid for selling liquor without a license! (*Minneapolis Tribune*, 3/29/80)

This letter has detailed events in Minneapolis since it was the attacks on the local gay and lesbian communities — i.e. in the last nine months, eight murders, seven rapes of lesbians, an INS deportation, three bathhouse raids, a steady stream of assaults, a continuing succession of bookstore arrests since October, and, recently, the acquittal of one of the few murders of gays ever prosecuted — that impelled me to reconsider my earlier rejection of socialism. But readers elsewhere can fill in similar examples from their own communities. And problems of national scope can be used to draw a similar conclusion, whether it be our society's inability to come up with an adequate energy policy, its building of more and more dangerous fission power plants, or its failure to solve inflation or our other economic problems.

While a socialist society does seem to be necessary, the Marxists do not offer much help in obtaining it. While Marx made important contributions to understanding how societies work, he was dogmatic and intolerant in many respects and his followers have made Marxism into a secular religion. Their predictions about social change have usually turned out wrong and they are usually of little help in making tactical decisions.

From reading *GCN* and other gay publications, I am aware that the recent escalation of attacks on lesbians and gays is not confined to Minneapolis. A more basic reason for these attacks than the intentions of the big business community in one particular city to redevelop certain parts of that city is the scapegoating that goes with worsening economic conditions. With the growing crisis facing us, lesbians and gays do indeed need to discuss the Lavender Left so that we can understand the nature of our enemies. The thoughts presented in this letter are meant to be a contribution to that discussion.

Robert Halphill  
Minneapolis, MN



# Anti-Nukes

Continued from page 3  
tween masculinity, manhood and adventurism and aggression against other people. She described the attempt to release the hostages as a typical "macho act" that risked people's lives. She stressed how this was all part of the patriarchal system.

Terri Clark, a black woman from the Washington area, identified herself as a lesbian and a feminist when she spoke at the rally. She talked about the way in which people must perceive all levels of domination that exist and that they must understand their differences and similarities and acknowledge that people come with different experience but that all must learn how to work together and build a movement.

Saturday's demonstration was preceded and followed by other "anti-nuke" actions. Lobbying the Congress was organized for Friday and Monday. A religious service was held Friday night, followed by a march to the White House where an all-night vigil was held. On Monday over 1500 protesters carried their protest to the Pentagon, where they sat down and blocked entrances to the building until they were removed by the police. Over three hundred people were arrested in this action.

GCN talked to a local activist from W.O.R.D. (Women Opposed to Registration and the Draft) who was at last year's May 6 anti-nuclear rally as well as this year's. She compared the two de-



Terri Clark Ellen Shub

monstrations, analyzing the political differences and the presence of feminists, lesbians and gay men.

Last year some lesbians and gay men were harassed at the rally. GCN asked her how feminist, lesbian and gay issues were dealt with this year and if there was any harassment. "Last year," the activist said, "there was a slight bit more organization by feminists, gays and lesbians to have a presence at the demonstration. The very act of trying to create a presence meant that we got harassed at the demo, because there were a lot of people that were there for a rock concert — not because they considered themselves part of a movement."

"This year I think that it [lesbian and gay presence] was less visible from the crowd and more visible from the podium. Last year no one talked about gay people at

the podium, except to announce that someone had gotten beaten up and that we should really learn to tolerate each other. This year there was a lesbian up there speaking.

"I think the fact that we didn't have an organized presence very much, either as feminists or as gays and lesbians [in the crowd], means that we experienced very directly the degree to which we have to do work within the anti-nuke movement to connect some of the issues and to become more visible."

"When Pat Smith from the Three Mile Island area talked about how this was a struggle for survival, a friend of mine remarked that weren't we going backwards — from struggling for freedom to struggling for survival? Dick Gregory said last year that 'racism doesn't matter, sexism doesn't matter, nothing matters — our lives are at stake right now.' That kind of analysis, the category of survival being so central to this anti-nuke and anti-nuclear weapons movement, means that all these other issues get put aside and get delegitimized. So as feminists, gays and lesbians, it makes it harder to make the connections and say that who we are, our identity, our experience, is also a part of the struggle. Because in fact what the feminist and gay movements have brought forth is really trying to talk about projecting different goals and visions.

# Court Rejects Teacher's Sex Conviction

By Mitzel

NORTHAMPTON, MA — A junior high school teacher here, who had been found guilty in January of one count of indecent assault on a child under 14, had his conviction overturned by a Superior Court jury last Thursday, April 24.

Anthony R. Williams, 38, a math teacher and varsity baseball coach at the John F. Kennedy Junior High School, had been found guilty in January by Hampshire District Court Judge Alvertus Morse of indecently assaulting a 13-year-old boy while giving him a rubdown in a sauna last December. Williams was given a suspended sentence.

Williams then appealed for a jury trial in Superior Court. The trial began Friday, April 18. The prosecution alleged that Williams took the boy to the health club and sexually assaulted him after giving him a rubdown. The boy then went home, wrote the incident up in a journal, told his mother, and a complaint was made.

Williams' attorney, Arthur Serota of Springfield, argued that the boy was obsessed with sex and indicated that the boy's journal was filled with falsehoods mingled

with facts.

Williams acknowledged that he had offered the boy a rubdown, but denied any sexual activity. Serota called a defense witness Northampton Mayor David Musante, whose sons had worked with Williams. Parents of other boys who had worked with the defendant testified in Williams' behalf during the five-day trial. During the testimony of the alleged victim, the court was closed to press and public. Judge Donegan was operating under a recent Supreme Judicial Court ruling which allows a judge discretion as to what parts of trial involving a minor in sex offenses shall be open.

The jury spent four and a half hours before they came in with their not guilty verdict on Thursday, April 24.

Williams had voluntarily absented himself from his teaching duties until this appeal was completed. According to Serota, Williams plans to return to teaching as soon as possible.

Williams has worked as a coach in the Northampton area for baseball, basketball and soccer. He played in a minor league baseball team after he was graduated from college.

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## Christian March

Continued from page 1  
and so much fear," Uhrig said.

As a counterpoint to the rally, Interchange, a coalition of progressive organizations, held a press conference to denounce the "political nature" of the Washington for Jesus events. Thirteen representatives of various organizations participated.

"Many of the organizers have political track records that are not only conservative, but almost reactionary," said Rev. David Eaton, minister of All Souls Unitarian Church in Washington. He said that the march "borders on manipulation."

"If the Jesus I knew were looking down on the mall today, he probably would be compelled to say 'Thank God I am not a Christian'," said James L. Farmer, founder of the Congress of Racial Equality and executive director of the Coalition of American Public Employees. "We must fight to defeat their use of religious rhetoric to conceal their right-wing objectives."

Adam DeBaugh represented the Universal Fellowship of Metropolitan Community Churches at the press conference. He told GCN that the lobbying efforts were "specifically political and concerned specific legislation."

Though the entire event was "a one-shot deal," DeBaugh predicted "long-term political effects" and suggested that Washington

for Jesus was "the opening gun for a major [political] campaign by evangelical Christians." He listed the resources available for this campaign as "money, a large number of committed people, and evangelical radio and television networks" such as Robertson's Christian Broadcasting Network, which includes 150 radio and television stations nationwide and also operates a recording company and a university.

"The intent of the march and lobby efforts," Steve Endean, executive director of Gay Rights National Lobby (GRNL), told GCN, "was to give the strong impression to Congress that fundamental Christians can flex their muscles and that they are interested in moral issues."

Endean noted the resources available to One Nation Under God, citing the reported \$1,200,000 cost of the march and rally as "a good indication" of the financial viability of the coalition and its member groups. He also predicted that "within the next one-and-one-half months, these Washington for Jesus people will take advantage of their momentum and attempt to defeat current gay and lesbian civil rights legislation (bills HR 2074 and S 2081) and the revision of immigration laws (bills HR 6303 and S 2210)." Endean also expects support for "possible anti-gay bills and amendments."

## St. Louis Holds Pride March

By Barry Mehler

ST. LOUIS — Five hundred people participated in a charity walk and rally which capped a week long celebration of lesbian and gay pride in St. Louis April 20. This was thought to be the first major gay pride demonstration in St. Louis gay history.

Bill Spicer, spokesperson for the Magnolia Committee, which organized the march described St. Louis as "the last urban frontier for gays. St. Louis is like a Southern city, with a surface congeniality. But the people who run the city are bigots. There are no safe places for gays." He said that the gay community in St. Louis has been shaken out of its closet by the massive number of arrests of gay men last summer and the fire-bombing of 'Mor or Les', a lesbian bar, and the arrest of long time gay activist and bar manager,

Mac McCann for the bombing. "The community has not been the same since the bombing," one activist said.

It was also reported that police surveillance of the Club Baths and gay bars is now on the increase. According to Byran Davidson, host of "gay rap" a weekly gay radio show, "our sources for this information are very reliable and the information is very frightening. Your only kidding yourself if you think you are in the closet. If you go to the bars or baths they have your number."

The walk was intended to raise money for charity groups including women's organizations such as the Abused Women's Support Project, black community support groups such as the Ad Hoc Committee to Save Homer G. Phillips Hospital, community groups and gay community services such as

the Gay Hotline. "The money was distributed to different groups because we take the slogan 'black/white/gay/straight same struggle same fight' seriously," said one organizer. We are all in this together and we want the black and poor in St. Louis to know that we are not just asking for their support. We're in this together."

The rally and week long celebration drew support from 16 local non-gay organizations including the Catholic Workers Community, New American Movement, the National Organization for Women, Brothers for Change, and the Women's International League for Peace and Freedom. All local gay groups endorsed the march, as well as groups from Southern Illinois University, Urbana, IL; and other colleges.

## MCC Florida Trek

Continued from Page 1

State police, contacted by the trekkers, expressed reluctance to supersede the authority of the local sheriff. Faced with the possibility of physical violence, the walkers sent out a nation-wide distress call.

Overnight, over 200 telegrams poured into the office of Florida Governor Robert Graham, demanding that he guarantee the walkers' safety. Mayor Marion Barry of Washington, DC, Gov.

Jerry Brown of California, the Reverend William Sloane Coffin of Riverside Church in New York City, and every member of the Los Angeles City Council sent telegrams supporting the trekkers and calling for their protection by Florida officials.

Telegrams also came in from the National Gay Task Force, Gay Rights National Lobby (GRNL), the National Organization for Women (NOW) and individual MCCs from all over the country.

Prayer vigils and support actions were held in assorted cities including London, England and Juneau, Alaska. Expressions of support also came from the gay Catholic and Episcopal groups, Dignity and Integrity, and the Metropolitan Community Temple of New York City.

Friday morning, as the trekkers approached Monticello, they were met and escorted by three state police cruisers and local police,


Continued on Page 8

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## MCC Trek

Continued from Page 7  
who stayed with them all the way through the city. No petition surfaced in the city during the trek.

The group, now accompanied by MCC founder Rev. Troy Pery, himself a native of north Florida, continued without difficulties until they reached the city limits of Tallahassee. Their worship service of thanksgiving at the city limits was interrupted by the Rev. Gerald Sutek of Tallahassee Baptist Church and five of his associates. As the trekkers prayed and took communion, Sutek, who had promised to drive MCC and all other gay people out of Tallahassee, stood across the road screaming, "Homosexuality is an abomination. . . . You are not welcome in Tallahassee. . . . Effeminate — effeminate — effeminate."

Sutek later reappeared at the rally on Sunday with nearly 200 of his followers. He again attempted to drown out the gay speakers by shouting, but was overpowered by the P.A. system. Some scuffling occurred between the two groups, but for the most part the gay people ignored their adversaries.

Speakers at the rally included the president of the Florida Task Force (formerly the Florida Gay Task Force), representatives of NOW and Parents and Friends of Gays, the Rev. Troy Perry and Bob Angell, worship coordinator of the Tallahassee MCC.

Reaction to trekkers from cars along the route ranged from disinterest to polite waving to thumbs up in the air and supportive honking. In the city of Live Oak, a black woman came out on her porch and shook with her whole body to bless the group.

Outside that same city, a man offered the walkers five acres of his land to camp on. From a few cars came epithets and disapproving nods. But aside from that in Monticello and Tallahassee, the trekkers encountered no organized opposition.

"It was an incredible event for northern Florida," said participant Jay Craver of Boston. "In all those rural towns there seemed to be numerous times when we were the first time they had seen openly gay men and women. There has to be some effect from that."

"The thing I remember most about that is that somebody somewhere along the line said, 'I've never seen so many gay people in my life.' Just the educational effect of that was significant."

There is no gay rights legislation pending in the Florida legislature at this time. However, according to Florida Task Force lobbyist Pat Land, the trek forced the beginning of a process that may lead to such legislation. In a press conference on Monday April 28, Gov. Graham was asked his opinion of the trek. "I don't believe homosexuals represent a class to whom legal rights are appropriate," he said, going on to say that lesbians and gay men come under the protection of general laws guaranteeing equal rights to all citizens. In Land's analysis, "It was the beginning of a dialogue. The trek raised the consciousness of the press so that they asked him that question. It made the governor and the press aware of the issue."

## CBS Special

Continued from Page 1  
people who made the film was that their camera never seemed to get above the crotch level. I feel very deeply betrayed by them."

Jones further accused Crile and Diekhaus of deliberately lying and deceiving people. He cited as an example an incident that occurred last December during openly gay Supervisor Harry Britt's victory party following his election: "They [the producers] were interviewing me, and they were confronted by two gay journalists who accused them of going to Buena Vista Park and going to the south of Market 'glory hole'-type places [places where gay men make sexual contacts] and filming there. They, in front of many witnesses, vehemently *denied* that they were doing that, and they said 'This is *not* the kind of show we want to do. This is *not* what we want to portray you as'."

Then I hear in the transcript about how they went to Buena Vista Park with a camera crew and were surrounded by angry gay men who drove them out of the park. And so they then returned with a small Super 8 camera and were able to get the choice footage that we are about to be treated to [which appeared in the documentary]."

Much of the controversy centered around the role in the documentary of Mel Wald, a person of questionable reputation in the local gay community, and self-proclaimed "consultant" to the San Francisco police on matters of sadomasochism. In a banner story in the *Examiner* of Thursday, April 24, police chief Cornelius Murphy denied that Wald was consultant to the department:

"He never has been, and I strongly suspect that he never will be."

Also telling of the co-producers' journalistic integrity was the fact that most of the footage of sadomasochism (S&M) was shot in the Chateau, a place used primarily by heterosexual couples.

Other evidence of such downright viciousness continued to come to light. While Crile alleged that gay "threats" had been made against conservative *Chronicle* columnist Charles McCabe, he was referring to a gay boycott against the paper. Footage of a little girl, seemingly upset, was intercut in the film with footage depicting drag queens on Castro Street, making it appear that the girl was reacting to the queens; but, according to activist Gwen Craig, the girl was actually filmed while watching a gay man being attacked by a gang of youths.

What little gay politics the film did show was equally distorted. Harvey Milk was fleetingly mentioned, and his crucial role as the nation's first openly gay elected municipal official all but ignored. Feinstein's longtime prudery was taken out of context. The test of gay power, according to the film, was the mayoral election; there was no mention of Harry Britt's successful campaign to retain the "gay seat" representing District Five on the Board of Supervisors (see *GCN* Vol. 7, No. 24).

Her seeking in her run-off campaign the gay vote which went to openly gay candidate David Scott in November did not turn Feinstein into "the darling of the Castro," despite the film's claims to the contrary; she did not endorse absolute sexual freedom, nor

promise, as a CBS press release claimed, to appoint a gay police chief. (Indeed, since the December runoff in which she defeated opponent Quentin Kopp for the mayoral post, Feinstein has come under increasing criticism for her reluctance to appoint more gays to city commissions — particularly to the "gay seat" on the powerful Board of Permit Appeals once held by Harvey Milk.)

Not surprisingly, the talk-back, featuring six of the people who had been interviewed by Crile and Diekhaus, was extremely nasty, featuring the kind of personal exchanges seldom seen on television.

KPIX's judgment of the documentary's shaky credibility was reflected in the title of the talk-back: "Gay Power, Gay Politics/Has the Truth Been Told?" Scarcely any aspect of the show was left uncriticized.

The issues of public sex and S&M were never far from the topic of discussion. Craig compared the report to her experience in the black civil rights movement in the South, and the what she described as accompanying racist propaganda "that big black men can sleep with genteel white ladies. If you want to make people think that encroaching gay power is something they should be frightened of, this is the kind of thing you're going to show."

The only women appearing in the documentary were in crowd shots, with the exception of lesbian comic Robin Tyler, who was not identified. When Craig asked why no other women were shown, Diekhaus replied that they were not "disturbing" enough. Crile added, "Lesbians were not, as far

Continued on Page 16

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# Alphabet Soup:

By Steve Forgione

## Introduction

For those of us who feel that only a fundamental or revolutionary restructuring of this society will end anti-gay bigotry and sexism, a discussion of the left and its relationship to the lesbian/gay movement is worthwhile. For those who do not feel this way, it is hoped that this article will be at least informational and allow people to better understand or appreciate (or distrust as the case may be), the left groups they may encounter.

Historically, it was the socialist movement that first undertook a serious analysis of the complex issue of the relationship of sexuality to class struggle. It is no coincidence that all the people involved with the first sex-studies were socialists. (The concise history by John Lauritsen and David Thorstad, *The Early Homosexual Rights Movement (1864-1935)* Times Change, 1974, adequately documents this for those interested in this side of our history.)

Has the current socialist movement passed its historic test? How does it relate to the lesbian/gay liberation movement? To begin with, a few points should be made to help put this discussion in perspective.

The long years of Stalinism, World War II, Cold War, and the unprecedented (and unexpected) economic upsurge of (post-WWII) world capitalism, with its direct benefits filtering down to the large majority of (white) American working people, disoriented the left. Only a small core withstood the "demoralization" of seeing thousands leaving the ranks of the left. They knew that all the injustices inherent in a system based on profits before people would not be solved in this "American Century." Advanced capitalism was eventually to give rise to liberation movements of those who do not face injustice only according to dramatic fluctuations of the economy (homosexuals, women, non-whites primarily — "the oppressed"). A whole new and exciting dimension to the multi-faceted fight for human liberation was opened up in a different way than ever before.

With this development, representatives of the existing left were challenged with adhering either to the "spirit" or purely the "letter" of their Marxist laws. Too few leftist organizations were able to welcome these liberation movements. Most have remained almost oblivious to the lesbian/gay movement; others are outright hostile. Still others have decisively retreated from an initial attempt to understand the dynamics of our movement (as well as other movements of the oppressed). Not surprisingly, this coincides with the steady decline or stagnation of many groups on the left today. The organized left's inability to deal with the lesbian/gay struggle reflects the broader political shortcomings of these groups.

There are several basic positions shared by the left in relation to this issue and these are worth discussing. (See *GCN* Vol. 7, Nos. 26 and 32 for reviews of publications by leftist groups about their positions on the lesbian/gay movement). One crucial position being reassessed by the left is the relationship and importance of autonomous movements of the oppressed to revolutionary organizations. This generally becomes an acid test for most groups of the organized left when they develop their political program. Should lesbians/gays (women, oppressed nationalities, and others) further their own struggles by raising their own demands and taking political actions outside traditionally defined political arenas like trade unions, political parties, etc.? How much should they subordinate themselves (if at all) to the party or trade union program and organization? Can one organization (like a revolutionary party) really defend the struggles of all the oppressed? Can the party ultimately define all struggles? Are autonomous movements to be seen primarily as "hot beds" for recruitment to the party? Will sexism/male supremacy, anti-gay bigotry/heterosexism, and racism/white supremacy quickly disappear in the process of "making the revolution"? Perhaps autonomous movements will make more progress once there is a political-economic-social system that claims to be their ally. What conclusions can the lesbian/gay movement draw from past experience of socialist revolutions? The answers to these rhetorical questions are not obvious to many groups which perceive themselves as the "proletarian vanguard." To date, it appears that the main error made by the left has been its undervaluation of the potential and importance of independent political action by the movements of the oppressed.

However, there are those on the left who foresee a

# The Left and the G

certain "coalition politics" emerging. The various autonomous movements have learned important lessons from the past few years. They are beginning to see important similarities between their fights and the common roots of their oppression. With the growth of a broad right-wing offensive, as a reaction to the gains made by these movements and the real deterioration of this economic system, this point has been quickly brought home to more and more people.

In fact, it has been the very growth of the so-called "New Right" and the campaigns it launched that has driven home to the left that the issues of family, sexuality, and bourgeois (our society's) moral norms are indeed of primary importance. Simplistic formulas of "after the revolution it will be different" just don't make it as a response to victims of anti-gay bigotry, sexism, and racism, and to those fighting against these things.

Also related to the left's deficiencies is a problem known as "workerism" or "economism." This affects many of the groups and is particularly obnoxious today in light of the deeper nature of the demands for social, economic and political change. In practice, economism/workerism reduces all oppression and the struggle against it to the arena of trade union activities (better wages, safer working conditions, etc.) It tends to view the solution to oppression as a union issue. A good example of economism/workerism would be the view that the end of women's oppression will occur with the securing of "equal pay for equal work," without looking any deeper into the source of this oppression. This view often provides the base for reformist politics. "Reformist" connotes a political perspective that would patch up a wreck rather than restructure it. Lesbian/gay oppression is seen as remedied primarily with progressive legislation (the civil rights approach) — a variation on the benign liberalism of "just let them be." Workerism/economism ignores the rich diversity among lesbians and gays, and, therefore, the complexity of the politics of our struggle.

Ironically, one of the most famous criticisms of this menace is found in Lenin's *What is to be Done?* (particularly chap. 3). However, by no means are all "answers" to be found in Lenin, either. Indeed, on the questions of the family, sexuality, etc., Lenin would be one of the last to consult. As Scott Tucker also pointed out in his article "Lavender Left" (*GCN*, Vol. 7, No. 28) it is not a coincidence that to the left, which, by and large, is still a pillar of heterosexism and patriarchy (especially where they're actually in the process of building the "new society"). The names of Charles Fourier, Alexandra Kollontai, Edward Carpenter, Emma Goldman and many other women or gay people are either unknown or little known. They are looked upon with contempt, or smugly acknowledged and then dismissed.

Likewise, the very discussion of sex/sexuality quickly brings up the vestiges of Victorian morality in the left. Many leftists cannot envision the working class as dealing with homosexuality, and quickly want to talk about "human rights" instead. They will not come to grips with the fact of repressed homosexual potential in human beings and, most appallingly, will not acknowledge the reality that many lesbians and gay males are working class, and that "we are everywhere!" The idea that "the personal is political" is still to be fully dealt with by most of the left. This explains much of the healthy distrust for these organizations by members of movements of the oppressed, (but hopefully doesn't entirely preclude their working together).

## Alphabet Soup

So what about the "alphabet soup" jumble of organizations on the left and their assessment of our movement? The organizations I will discuss in this article are generally considered national organizations, but I will discuss a number of groups which are found in one or two cities that are quite active in their locale. However, to one degree or another they reflect the positions of the national groups. Any organization not mentioned that has contributed to the discussion of the relationship between lesbian/gay liberation and the fight for socialism are urged to write to Steve Forgione c/o *GCN*.

## The Stalinists

The **Communist Party (CPUSA)**, pro-Moscow; paper: *Daily World/Peoples World* on the West Coast), their youth group, **Young Workers Liberation League (YWLL — Young Worker)**, **Communist Party Marxist-Leninist (CPM-L)**, pro-current Peking leadership; *The Call*), **Revolutionary Communist Party USA (RCP)**, pro-'Gang of Four'; *Revolutionary Worker*), and the

**Progressive Labor Party (PL — Challenge/Defend)** comprise what is often referred to as the *Stalinists*. This designation is due to their support of political positions, etc. formed under Stalinist leadership of the International Communist movement. They usually incorporate most bourgeois views on sexuality (especially *homosexuality*) and attempt to give them a "proletarian-Marxist" cover. These groups consider homosexuality a sign of decaying bourgeois society and capitalist economy. (Ironically, the Fascists and Nazis called homosexuality an illness bred by immoral communism). They believe a good dose of socialism will cure this perversion — particularly if socialism allows you to imprison people or even make attempts at physical extermination.

Though none of these groups openly propose the latter here in the U.S., they have yet to condemn





# y Movement

actions in those countries where they feel their model of socialism exists (or existed). (An "updated" formulation of their "gay is sick" theory is to be found in Tom Smucker's interview with Bob Avakian (RCP national leader) in the Nov. 5, '79 issue of the *Village Voice* ("Gettin' Down With Chairman Bob")).

This legacy of Stalinism/Maoism has not only deformed the traditional socialist and labor movements, but also provided for the anti-gay positions taken by certain Third World organizations here at home. Amiri Baraka and his following and the **African People's Socialist Party** (APSP — *The Burning Spear*) are examples of this. Likewise, the once progressive **Black Muslims** (now called World Community of Islam — *Bilalian News*), teach that homosexuality never existed in Africa and is the product of white man's colonialism (despite anthropological studies, etc.). Nevertheless, as

more non-white gay brothers and sisters organize and become more visible in our struggle this will change (it has already begun to change).

It should be mentioned here that there are a number of those local organizations (like **Philadelphia Workers Organizing Committee** — PWOC — *The Organizer*) who have had their roots in the Stalinist/Maoist milieu, but have been involved in real, positive self-criticism of their past position on the lesbian/gay movement and today are now involved with lesbian/gay issues. This is also reflected in the independent radical weekly, *The Guardian* (N.Y.), which has begun to cover lesbian and gay struggles. How far these developments will go has yet to be seen, but to date indications are positive, and show that the world of radical politics is hardly static.

## The Trotskyists

The next grouping of organizations are called the *Trotskyists*, since they hold in common the defense of Trotsky and his struggle against the developments in the Soviet Union and the Communist movement under Stalin. They are the **Socialist Workers Party** (SWP — *The Militant*), their youth group, **Young Socialist Alliance** (YSA — *Young Socialist*), **Revolutionary Socialist League** (RSL — *Torch/la Antorcha*), **Spartacist League** (SL — *Workers Vanguard*), their youth group, **Spartacus Youth League** (SYL — *Young Spartacus*), **Workers World Party** (WWP — *Workers World*), their youth group, **Youth Against War and Fascism** (YAWF), **International Socialists** (IS — *Changes*), **International Socialist Organization** (ISO — *Socialist Worker*) and the **Freedom Socialist Party** (FSP — *Freedom Socialist*).

For many, Trotskyism signifies the fight for a socialism that seeks human liberation on all levels — the antithesis of Stalinism. In the real political world of today though, it's not so clear. This is particularly apparent in their discussions of the lesbian/gay struggle. Indeed the Trotskyists, especially the SWP and the SL, have produced some of the most sophisticated negative theoretical positions on this question (I'm refraining from saying anti-gay).

They see lesbian/gay oppression and the struggle against it as "peripheral to the class struggle." The SWP states clearly that it cannot say if, in the vast realm of sexual potential, homosexuality is as "good" or as "normal" as heterosexuality. One of their reasons is that they don't know for sure if homosexuality will exist in the year 2,500. These groups' second-class treatment of lesbians/gay males is reflected in their minimal involvement with our movement (unless there's some "hot action" to jump into). They are quick to say that they "support full human and civil rights for gay people," but this remains a sterile statement when matched to the groups' actual practice. Both of these organizations have "theoretically" explained that being an open gay/lesbian has no political significance and don't encourage their members to come out on the job or anywhere else. Workers, we are told, are more interested in union issues or Iran, whereas sex is a personal matter and the preoccupation of "Utopian socialists." Though the SWP does talk about sexism and related issues, they do this from a *heterosexual* point of view.

The SWP is a prime example of the workerism/economism syndrome. Since their recent "turn to the industrial working class," they have virtually dropped all mention of lesbian/gay people. Their weekly newspaper has ceased covering our movement, or even acknowledging our presence at political demos. Their book publisher, Pathfinder Press, has removed all lesbian/gay titles from its catalogue — no "petit bourgeois lifestyle" influences on the worker! They have even launched a campaign to encourage their co-thinkers in other countries to follow suit and this has seen the resignation of a number of lesbian/gay members from these international groups. For further discussion and information about the SWP see their article, "The Class Struggle Road for Winning Gay Rights" (the *Militant*, Apr. 13, '79) and "The Gay Struggle & SWP" (*Guardian*, Feb. 13, 1980).

As for the SL, in all fairness it must be said that they have been consistent (and therefore honest) in their treatment of the gay/lesbian movement. The SL has a sectarian view towards all movements of the oppressed — that is, to say, they belittle these movements as being middle-class, and dead-end politically, unless they declare themselves to be revolutionary socialists. Nevertheless, they have always said this openly and never acted opportunistically as has the SWP.

The RSL has some of the faults of the SL, but not in the same context. The major criticism of the RSL is that it has difficulty working effectively in coalition with other groups. This is due to their intolerance for the different politics of the other groups. They appear to place their own organizational interests before the interests of the lesbians and gay males they may seek to work with. (Their press, documents, etc. *do* provide a good analysis of and call for active support of the lesbian/gay struggle and they're consistent in their active solidarity). The RSL does address an important question: when does political cooperation within a coalition lead to cooptation by those who wish to "sanitize" a movement of the oppressed? How does one effectively convey one's ideas and analysis to others who may not have reached your conclusions?

The FSP defines itself as a socialist-feminist party and takes the fight against all manifestations of sexism as central to their theory and practice. They are well known in the lesbian/gay movement in the Northwest (Seattle primarily), but are active in other cities as well. They are consistent fighters against anti-gay bigotry/heterosexism and were one of the first left organizations to address, both theoretically and programmatically, the issue of lesbian/gay oppression.

Individually, IS members are active in our movement and this would imply organizational approval, but they rarely identify themselves as a group. In particular, many of their lesbian/gay male members are also trade union rank-and-file opposition organizers (like Teamsters for a Democratic Union-TDU) and have fought for labor's support for lesbian/gay rights — as open lesbian/gay workers. As for the IS off-shoot, the ISO, I don't know of any group involvement, but they clearly state in their organizational statement, "Where We Stand," support for the struggle against gay oppression.

## Other Groups

The **Democratic Socialist Organizing Committee** (DSOC — lead by Michael Harrington) supports the fight for lesbian/gay rights. However, DSOC is waiting for the Democratic Party to pass laws.

NAM (**New American Movement**, *Moving On*), understands the complexity and importance of the lesbian/gay struggle and goes beyond a simple civil libertarian approach. As such, NAM members participate in the movement on many issues. NAM defines itself as socialist-feminist.

The WWP has a good record for being able to work within the lesbian/gay movement and at the same time keep its own political identity and influence others about its ideas and program. It has a lesbian/gay caucus, in recognition of the special oppression we often face within mixed organizations (as well as in society in general). Anyone who worked on the October 14 March on Washington was made aware of their commitment to our struggle. The fight against anti-gay bigotry is integrated throughout their political program and writings. However, they refuse to repudiate anti-gay bigotry in countries which call themselves socialist and therefore confuse people on this question. (A recent example of this was their letter in *GCN*, Vol. 7, No. 35).

## Conclusion

A conclusion? That alone would deserve a series of thorough discussions. Suffice it to say that this initial article is sketchy, but I have tried to raise certain important points. Likewise, the brief run down of the various groups is by no means definitive and in the world of politics, positions always change (for better and worse).

A lavender left has truly emerged and the coming years should see its first important stages of maturation. Once again our brothers and sisters are stepping forward out of the closets and away from the back seats to ask what kind of revolution the left really envisions. However, we should never lose sight of who we are and where we've been. There would be *no* open lesbian/gay male leftists if it weren't for the broader movement for lesbian/gay liberation. Our primary obligation is to seek the growth of our movement, attempting at the same time to develop a fuller understanding of where we should be going based upon an analysis of what's been done up until now.

We have endured these inhumane centuries and still struggle for our revolution of love — indeed the revolution that we seek has actually begun to unfold, even if it has not been acknowledged or understood by those who should understand it. With our own special sense of humor and ability to detect hypocrisy in society, plus our perseverance to survive, we have a world to liberate.







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Odyssey of a Unicorn

Running for Your Life

By Nancy Walker

In Massachusetts we celebrate special holidays that don't seem to exist anywhere else in the nation. That figures. I come from New York, so everything here strikes me as a bit exotic, old world, strange. How I strike Massachus-

etts, no official has bothered to tell me. "Patriot's Day" is indulged in here, on the Monday closest to April 19, which is when, in 1776, the shot heard round the world was fired at Lexington, to get the so-called "American Revolution" off and running. Of course, it is celebrated on a Monday in order to give us working stiffs a day off attached to a weekend. Nice for us, but what about the shot heard round the world? How fast does sound travel anyway?

Maybe not fast enough. The Boston Marathon, called by many the most prestigious race of its kind in the world, is run on Patriot's Day each year. Marathon was the site of a Greek victory over the Persians in 490 BC, and a long distance runner ran 26 miles, 385 yards to tell the Athenians of the victory. Ever since, that distance has been the length

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of most marathon races. The first marathoner was not racing against other runners, just against time and space, and he left us the rather peculiar legacy of his particular agony (agony is the word for contest in Greek, and it fits well the kinds of contest in which the Greeks engaged, and in which we participate when we take part in Olympic games).

I am not certain of the topography of the land over which the first marathon was run, but the one run in Massachusetts is over rather dreadful terrain, particularly the famous "Heartbreak Hill" which comes after 16 miles and is some kind of ultimate test of endurance. It is really a series of four hills, difficult to race over, under any circumstances, but the marathon could take place in extreme heat or extreme cold or in rain or possibly even snow. Boston weather is full of unexpected twists and turns. I can remember one marathon run when the temperature was in the 90s. Once I saw it in the rain. Spring might seem like an ideal time for such madness, if there ever is an ideal time for madness, but spring in Massachusetts is only an indication of a time of year, not a description of the weather.

Monday, April 21, 1980 dawned bright and beautiful. I thought it would be a perfect day to get some writing done. I had labored long and hard over the weekend doing the kinds of things that make going to work all week a sweet delight. By Monday morning, I was all set for some intellectual exercises. My head was clear, I had gotten some sleep, which I badly needed. The day was psychologically lifting in its clarity and light. I was all set to rest my feet and let my head do the walking. My sother (significant other) said, "You should have a treat, something nice to mark the long weekend." Oh boy. "How about watching the marathon?"

She's Greek. It's part of her heritage. "Let's watch from the window," say I. (We live at the confluence of Massachusetts Avenue and Marlborough Streets and can see the runners as they pass the intersection of Massachusetts Avenue and Commonwealth. It's an ideal location . . . but that's another article I'll inflict on you some time in the future.) "No, we really can't see them well enough for me to take pictures," says she. I'm hooked. On go the new shoes which I have owned but not worn for over a year. Madam takes her camera.

We arrive at Commonwealth Avenue just as the police put the barricades up blocking traffic on Mass. Ave. It's a perfect place to stand. My sother disappears, having gotten involved in conversation with an elderly gentleman, not of her acquaintance. The crowd moves in to fill up every available inch of space like air rushing in to fill a vacuum. My sother and I are parted for the duration of the race. Terrific. My feet hurt. It is only 1:15. Nobody is going to run by before 2, not even Bill Rodgers, who was expected to win the race (he did).

People are leaning on me. The cops on their horses, high and mighty, are impossible to see through. The horses evacuate their plumbing in the street, right in the path of the runners. I am wondering why nobody thinks to clean it up. It is a little too hot for

the race. It is a lot too hot for me. I shift from foot to foot, but run swiftly out of feet. Nothing for it but to stand and ache. My sother has a bag with her containing the book I meant to read while waiting for the action to begin. She also has my white hat which keeps the sun off my head. I can't get my things. I can feel my nose turning red from the sun.

Suddenly, the crowd begins to roar and applaud. The first man in a wheelchair goes by. My eyes fill with tears. The look of utter concentration on his face is something to behold. What is he telling himself as his powerful arms propel the low-slung wheelchair to a stunning triumph less than a mile away?



A number of other wheelchair chariots go by, all to the encouraging uproar of the onlookers. We keep craning our necks over the barriers to look up Comm. Avenue for the first sight of the runners. The police keep forcing people back behind the barriers.

Next a man on roller skates, looking ready to fall down, goes by carrying a banner that reads, "Here comes [sic] the runners." I wonder at his wilted condition. The weight of the skates must more than counteract the fact that they have wheels. We are enchanted by him. Shortly after 2, the decibel level increases sharply and we see Rodgers, motorcycle escorted, loping easily into view. The man doesn't even look winded. He is home free. No one else is even near him. The race, competitively speaking, is over. But nobody leaves.

Nobody leaves because a marathon is not a race many people enter or watch with the idea of beating anyone. The marathon is special, and the excitement it generates is not the same as that generated by a horse race or a baseball game or a track meet. Perhaps excitement isn't even the appropriate word. People come to view a marathon to do honor to the spirit that produces marathon runners, to the courage and stamina of the human race, not the foot race, which is merely the outward show. Some of us were surely running in the Boston Marathon. I saw T shirts with many different slogans, but I didn't see "Gay Community News," or a Lambda symbol or even something that said, "We are everywhere." But just because I didn't see such items doesn't mean they weren't there. I must say, though, that I would have been thrilled to see someone carrying our lavender coat of arms on his or her chest. Maybe someday soon . . . The most amusing shirt I did see said, "Brooklyn Dodgers." I remember when . . .

People run by singly and in groups. Their faces are a study in pain and determination. No one looks as cool as Rodgers did. People stagger by on bare feet, unable to endure the horror of their footgear any longer. I think of the horses . . . I see one man in his stocking feet, toes all stained with blood. His expression is heroic, defiant, unwilling to notice the ruddy tincture. My new shoes are destroying me, but I refuse to acknowledge them.

People stop, apparently completely spent, giving up the race. Our crowd won't let them rest. We shout, "Keep going! There's less than a mile till the end." And they dig down to some reservoir in



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## Books

### THE NEW WOMAN'S BROKEN HEART

By Andrea Dworkin  
Frog in the Well Press  
430 Oakdale Road  
East Palo Alto, California

By Andrea Loewenstein

Take restaurants. In a review of pizza parlors there is room for a vast variety of differences and any number of critical comparisons: there is the fresh crusty homemade pizza from the North End and the thin greasy slice from some joint on Washington Street. Still, one does operate within a framework of certain common assumptions. To compare an expensive French restaurant with even the best pizza parlor would be unfair and out of context.

In reviewing fiction, some of the same (certainly snobbish, but I believe justified) attitude must operate. Some of the stories in Andrea Dworkin's new collection, *The New Woman's Broken Heart* disturbed me. Others sagged in places. And yet, as I read these stories, I kept writing in the margins: "The woman can write. Yes. Oh yes, she can write." For those readers already familiar with Dworkin's previous (non-fiction) prose (*Woman Hating*, Dutton, 1974 and *Our Blood*, Harper & Row, 1976), it will come as no surprise that we are dealing here (with apologies for my mixed metaphors) with the very best of French restaurants. Dworkin, in this book, has a mastery of and a commitment to language that few writers have: Virginia Woolf immediately comes to mind; Bertha Harris is a less well-known and more contemporary example. I am sometimes annoyed by Woolf; I am often puzzled by Harris; I would not attempt to criticize the work of either one with a stance of anything less than the highest respect. I feel the same way about Andrea Dworkin.

In establishing this standard, I spoke of language rather than of theme or of plot, but the three are indivisible in this case. By "language," I mean words. Sentences. Not-sentences. Paragraphs. Connections and alternations and nests and nets. I also mean rhythm and music. Dworkin's language is alternately a sharp knife, a baseball bat, and a pair of soft lips. It is always instrumental: never coincidental. I don't know whether these stories have been written and re-written countless times, or whether Dworkin has an instant ear, and it doesn't matter. There is a fine control here, and the way she says things has everything to do with the effectiveness of what is said.

## Unicorn

Continued from preceding page themselves and keep going. This happens several times. We keep encouraging the runners not to give up, and it is us whom we are encouraging.

We learn later, during one of the newscasts, that some of the runners listened to our shouting and it made the difference between their finishing and not finishing the race. The runners couldn't know in their weakened state just how far they had to go. We knew how short the distance was, and our telling them gave them what they needed to continue.

We are all in a marathon race. Life is a marathon race. For marathon runners, to finish is to win. You don't have to do better than someone or anyone else. You just have to do the best you can, not shirk what life puts upon you as your particular burden. Hang in

This control becomes clear on close examination of a paragraph from "bertha schneiders existential edge," for me, perhaps the most successful of all the stories.

it wasn't even being married 3 years. it wasn't the time he kept banging my head on the kitchen floor (hard wood) so that I would say I really did like the movie after all. I mean, lets face it, I just don't like Clint Eastwood and if that a fatal flaw, well it just is. it wasn't the time he beat me up in front of my mother either. it wasn't the time he threw me out on the street in my nightgown and called the police. it wasn't even the time he brought home 4 drunken friends, one of whom kept calling me kike, and they tied me to the bed and fucked me until I passed out and thank god I don't know what happened after that. after all, that was only 4 events in 3 years which is 9,095 days. besides, I loved him. besides, I didnt have anywhere else to go. (p.5)

This character doesn't use capital letters at the beginning of her sentences. Yet. Anyway, not when she's remembering this. One feels she's just barely started using periods at the ends of her sentences instead of question marks, the way she might have done when she was not remembering, but living it. The paragraph is breathless, the way you might be if your head was getting banged (or if you were remembering your head getting banged) on a (hard wood) floor. And breathless the way you might sound if you had to get it all in quickly, because nobody listens for very long. And if maybe no one at all is listening but you still need to convince yourself. And you're laughing at yourself at the same time, because you are very used to doing that, and anyway somebody might be on your side if you are funny enough. And your breath gets shorter and shorter as you get funnier and funnier and more and more desperate and your arguments to yourself start touching bone. And by the last sentence your pronouns are getting mixed up, because it feels like it's happening to you. By the last sentence, I could hardly breathe. I felt like someone had punched me in the stomach. I felt like crying. And it's *not* the plot ('Woman gets abused by husband and husband's friends. Puts up with the worst kind of shit. Just

Continued on Page 15

there. Don't give up. Our gay struggles are *our* marathon, or part of it. We need the encouragement of the sidelines. We need each other's love and appreciation and understanding. That will keep us going. And we need all of our own inner resources and strength. There's nothing easy that's worth doing. There's nothing so hard that trying our damndest we can't conquer it.

The most moving experience I ever had during a marathon was in 1976 when I was standing on Comm. Avenue so close to the runners that I could have touched them. It was late in the day, hours after the front runners had passed the finish line. A man limped by muttering to himself. As he passed me, I heard him say, over and over again, "I'm gonna make it; I'm gonna make it." I'm sure he did. I will never forget him.

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# Music

## Twisted Love

Reviewed by Marie Cartier

In the introduction to *Changer and the Changed*, Cris Williamson's first album, released in 1975, Williamson is defined as "focusing her energy on making and helping to define Women's Music — pinning her faith to a culture she considers strong, broad and beautiful enough to speak meaningfully to all of us." With songs like "Sweet Woman," "Sister," and "Having Been Touched (Tender Lady)," there was no need to doubt this statement.

There was a part of us that also wanted to love Williamson's music, that needed to find women's culture — that was, indeed, starving for it. (Marge Piercy's poem "The Nuisance" comes to mind, (although it was certainly not intended to be about women's music, the lines could also be applied to it: "I carry my love for you/around with me like my teeth/and I am starving. . .")

I don't think women thought they were wrong in starving for their culture and searching to be fed. Williamson was singing, "Lean on me, I am your sister/Believe on me, I am your friend./Lean on me, I am your sister . . . I will fold you in my arms like a white winged dove . . ." ("Sister").

But that was 1975. And now, in 1980, we are looking at Cris Williamson and singing to *her* the lyrics from her '75 melody "Hurts like the Devil": ". . . it hurts like the devil not having you around/. . . Oh you left too soon and I wonder if you were just a nice surprise/Oh it really seems that you're just a dream, or can I believe my eyes?"

Williamson's new album *Strange Paradise* has no upfront sister/woman lyrics spinning from its vinyl — and it is hard to believe her when she says that the albums are "part of the same journey," especially when she says that "Twisted Love," off of *Strange Paradise*, is about what "women's music" concerts mean to her: "Women at my concerts," Williamson says, "were like baby birds, crying 'feed me, feed me.' That's what 'Twisted Love' is about — I felt like I was pulled by a huge undertow. I couldn't measure my success by their hunger. When someone's really hungry, all of a sudden it's 'Oops . . . I didn't mean to eat you!'"

Women, then are the: "Beast/Who sat on my immediate right/There was poison bait on the silver plate/And I knew I was in for a night/Then the dinner bell rang, and the hunger pangs/Pulled like an undertow/I was the winner/They wanted for dinner/They shouted 'Yes you will!'/I shouted 'No, no no!'/You do not score what you came here for/Allalone on the shore like a castaway" ("Twisted Love").

Personally I find it very difficult to identify with that "Beast." After all in 1975 Williamson was singing "What do you do for your living?/Are you forgiving, giving shelter? . . ./Why don't you sing this song, why don't you sing along?/And we can sing for a long, long time." ("Song of the Soul") (Well then, I guess that meant, "Yes, do sing along, but please not for *too* long.")

"I am not going to stand up there and sing 'womanwoman-woman' for two hours," says Williamson today. "I don't speak for women's music . . . I'm continuing on my journey."

Cris Williamson is entering the

mainstream on her journey. However, the message she sings she wants hand-carried "like a treasure item and not hustled." This message is, "not only for women, but for humanity. An all women's world is not my idea of heaven, my idea [of heaven] is body-less heaven . . . however, we're not there yet."

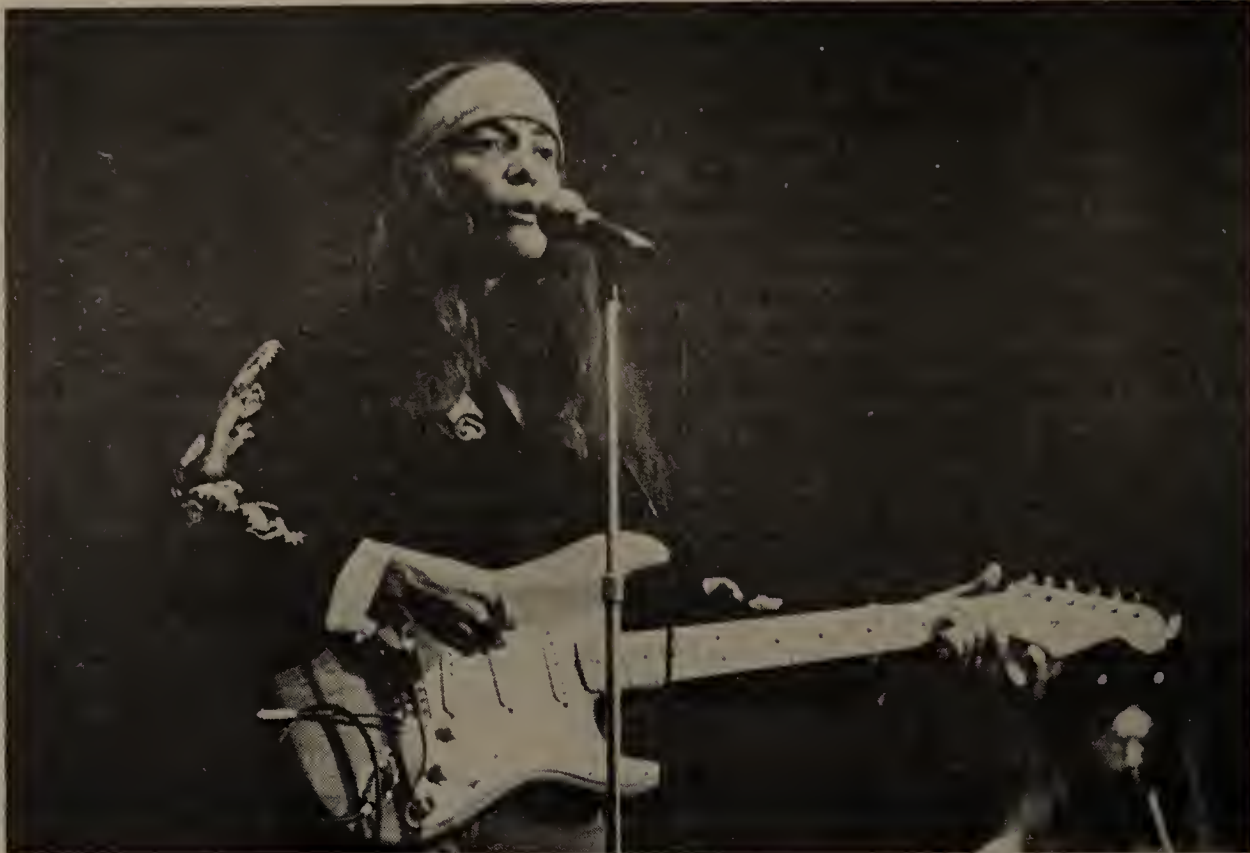
No, we are not. Of being in the mainstream, June Millington, guitarist currently touring with Williamson, says, ". . . working in the mainstream sometimes you are treated like FDS or Kleenex. However, whatever way we can get that message of ours across and out there without debasing ourselves . . ." I am not against music in the mainstream, necessarily. However, there seems to be a direct conflict between being treated like FDS and getting one's music "out there" without debasing oneself. In any case, is this what is meant by "being hand carried like a treasure item?"

Williamson says her music is an "anodyne" (a measure which relieves pain) and that "music is not the place to have competitive feelings." Her recent concert here at the Savoy Opera House however denied this anodyne quality. And denied that music, for her, is not competitive.

Williamson demanded that the interpreters for the hearing-impaired who had originally been hired — be fired, Nancy Becker explains. Becker is an American Sign Language (ASL) teacher at Northeastern, and has worked on making women's events available to the deaf population for the past five years. Therefore Becker had strong feelings about the change of interpreters: "The ones originally hired moved a lot," signed Becker. "They were too showy, too enthusiastic. Cris thought they would take away from her performance." Becker signed that she ended up day dreaming through most of the concert because she could not "hear" the rhythm and became bored. "It was translated word for word in English, not in ASL, which imparts the rhythm of the songs." Becker explains that, like Japanese or Russian, ASL is its own language. To translate from English into English words *only* without translating the rhythm and meaning of the words loses the *language* understood by most deaf people, Becker feels. Responsible for bringing a substantial number of people to the concert from the deaf community, Becker is now "angry," about the performance.

Early in the concert, Williamson said that "people better learn to relate . . . there is room enough for everyone in this world." She compared the world to a small room in which there's "always room for someone else," and that it's important to "be happy, even if that happiness is sometimes an act." The song, "Last Chance Saloon," a well-played rhythm piece, sang out that, "There's plenty of room in the Last Chance Saloon." Well, that may be true. There may be plenty of room in that little Saloon. However, I'm not sure I want to go in there if I have to *act* happy. I definitely would advise not going in there if one was deaf — or lesbian. Somehow, I don't think there really is *that* much room . . .

"I'm really upset," said one woman after the concert. "I bet this audience is 99% lesbian and we got no recognition." She



Cris Williamson

shook her head, "Why?"

Williamson sang "Twisted Love" to those 2700 people who packed the Savoy Opera House. She introduced it saying, "Lest we forget that everyone doesn't know what a good time is." There was no mention made that this song symbolized to her a feeding of so many starving birds.

Olivia, the woman-owned company, with whom Cris records, says in a press release that *Strange Paradise* "marks an important turning point for Cris and women's music. It is an album with a woman's voice and woman's heart which reaches out to all people with its musical sophistication and message of humanity." Olivia quotes in its press material a review by Richard Cromelin, Los Angeles Times, "Williamson's music is simply too good, and her themes too universal, to remain a secret." However, Cris is also hailed as, "the largest-selling artist in women's music." That hardly seems a secret to me. Olivia also quotes from the Kansas City Times that, "If you must label her, you might as well call her a feminist, but that's really too confining."

Williamson says she has no objection to the label "feminist," although she says she also is a "humanist," and even a "cute little Western gal." However, Williamson's desire to communicate with "humanity" is not evident, especially in concert. Although her encore was a lullaby which she ended by whispering "Take care of yourselves," the concert preceeding that encore was not one of caring.

"Gosh a lot of people are coughing," Williamson said mid-concert.

"The water fountains are broken." "It's New England cold season," the audience bantered back.

"Are we having a dialogue?" Williamson reprimanded. "Before you know it, you're in a dialogue with someone . . ."

In the beginning of the concert Williamson was welcome to that stage. She did a medley from *Changer and the Changed*. It was wonderful to hear "Sweet woman/risin' so fine . . ./Singin' to me them soft words, takin' me to your secret . . ./Oh the warmth surrounding me/It just won't let me be, just won't let me be . . ." ("Sweet Woman") There was a warmth that surrounded Williamson through most of the concert — simply because that warmth had been carried through the past years on strong lyrics,

which, as Williamson says now, "have their own life."

Whatever happened at this present concert, it was hard to deny the warmth inside oneself for this woman. It was with surprise that we asked, ". . . can I believe my eyes ("Hurts Like the Devil")?"

Williamson says of *Changer and the Changed* that "It was riding me. I pulled back until I could ride it." The medley of warmth was followed by the "Last Chance Saloon," with its command to relate, to make room for everyone. Maybe that's why most of her songs were prefaced with these commandments — to relate, not to make people feel guilty (as in the song "For the Children" which included excellent accompaniment by Robbins on the cello), and the exonerating Jimmy Cliff, "born to win."

The second set showed promise, opening with "Marcy," where Williamson shone on piano, playing solo. "Come on home to the light/Can't you see I'm singing for you?/Sing your heart out for me, I'll sing for you." This was followed by "Twisted Love" and "Strange Dream" — a disconcerting arrangement of tunes. On the one hand, "Can't you see I'm singing for you/Sing your heart out for me," ("Marcy") and on the other a song meant for hungry birds who "shouted, 'Yes, you will!'/I shouted, 'No, no, no' ("Twisted Love")!"

Cris Williamson and the Flying Colors Tour are very professional. They know what they're doing, and "how to get it if you really want it." There is nothing wrong with being professional or getting what one wants, however, what Williamson "wants" is confusing.

In the Savoy Opera House, the existing set was one set up for "The Flying Dutchman." A huge boat effect adorned the stage, at the helm of which stood an immense concrete man with finger pointing downwards to the stage. The set was extremely effective — especially when combined with the fine lighting designed by Candy Harrington of Brava Productions.

When Williamson rocked to "Anger takes the Wheel," the concrete man seemed especially huge. "Well, if you hate something/Chances are you fear it/And fear means forever on the wheel/Kill them with kindness/That's what Daddy said . . ."

"That's what Daddy said . . ." In fact, though, kindness does not kill. "Daddy" has told us for a long time that hate and fear should be transformed to kind-

ness, love, putting-up-with-it — a transfer of emotions which perpetuates the cycle of rape, abuse and battery. You can't believe "what Daddy said." Fear and hate are real, healthy emotions. (So healthy in fact that according to the Denver Institute on Sexual Assault, 45% of those women who fight back get totally free from their assailants; over 50% of the women who don't fight back receive injuries more severe than bruises.)

"When Anger Takes the Wheel," is currently hitting national airplay. The message it sings of killing them with kindness does not work. I am sure that the 50% of women killed as a result of domestic violence during 1977 in Kansas City — all of whom had called the police about such violence more than five times — were not *killed* with kindness nor successful in their attempts *to kill* with kindness.

However, musically, unfortunately, "Anger Takes the Wheel," is very good. June Millington shows exceptional skill as a guitarist in this piece. On the album, *Strange Paradise*, Bonnie Raitt picks this tune on electric slide guitar — but her playing is obscured on the album (and does not do justice to Raitt.) The slide piece is picked up by Millington in concert and does come through wonderfully on stage. What also comes through from Millington is a nice stage presence — ease working on stage, wide smile and good rock 'n' roll energy.

Millington's song, "We're gonna get it, I can tell," which followed, sparked her voice to produce some nice highs, and the lyrics written by her do strike a feminist note, "Run, Where you gonna go?/. . . Foolin' with nature's the ultimate burn . . ."

"Ship of Fools," by Williamson, also had lyrics wide with promise, "Sail on, Sweet Dreamer, sail on/Don't let them take the wind out of your sails." Millington's voice especially here made these lyrics ring true — her voice is tinged with silver reminding one of Stevie Nicks, female vocalist.

Nearing the end of the second set, Williamson took up a guitar and joined Millington, Robbins and Davis in a '60s medley. "Mama Didn't Lie," "Do You Wanna Dance?" and "Mr. Postman Look and See," among others was a rousing return to yesterday. (A large whoosh of "Alright!!!!" exploded from the audience when the lyrics changed gender to "Please Mr. Postman look

Continued on next page



# Williamson

Continued from preceding page

and see/If there's a letter from that girlfriend of mine . . ." testifying to the lesbians prevalent in the audience.)

It was appropriate after this medley that the concert closed with "Rock-and-Roll-Child," which did rock with "Play it on the radio/I love the music (play it on the radio)/I love to sing the song/Sweet, sweet music (play it on the radio)/. . . Come on and sing a song/And we will dance now/Maybe baby all night long."

Williamson says "It's about time," her music got national airplay. "I am known in the minds and hearts of many people. It's a delight for me to be 'on the radio'."

However, what is known in the minds and hearts of many is not the Cris Williamson who *has become a Stranger in Paradise*. What exists is the *Changer and the Changed*, which is music which thankfully is strong enough to stand on its own.

I doubt though, that however strong that music is "Sweet Woman" or "Sister" will ever echo from the radio. Right now the only images that mass media seem to be able to present of women-loving-women are misrepresentations like the sadistic movie *Windows*. That same mass media will not welcome and spin out "Sister" tunes. How much more convenient that they now have available "Twisted Love."

The production of *Strange Paradise* is however well done. Also the production of the Cris Williamson concert here in Boston was very well handled by Brava Productions, with the exception of the sound problem in the balcony. The promotion, programming, ushering, and lighting show that Brava deserves credit for continuing to grow in their expertise.

The signing by Janet Bailey, although a teacher at Gallaudet College for the Deaf in Washington and one of 10 people certified by the National Theatre for the Deaf in conjunction with the National Endowment for the Arts, left much to be desired according to those most qualified to judge — the hearing-impaired women in the audience. Deaf people are finally feeling welcome at events that necessitate "hearing." It is not OK that the balcony had trouble hearing, it is not OK that the deaf had trouble "hearing."

There is supposed to be "room for everyone in at the Last Chance Saloon . . ."

Williamson compares herself to a horse running free inside fences, who still is able to show spirit. She adds that she does not want to give instructions on how to *be* free to people who already think they are.

"They" who are not free, she says, are those people who are held in by limited minds that want



June Millington

Susan Fleischmann

to label things.

On labelling she says that she doesn't know if "women's music" could be written by a man, that the "women's movement" is characterized by needless criticism and wasted energy — and the end result of all this labelling and criticism is that the magic that is there gets picked apart.

However, there is a need to label if there is any confusion over whether or not a *man* could write *women's* music.

The women's movement is characterized by criticism *and* energy — energy that is sometimes directed at taking apart "magic" like the Cris Williamson of the '80s.

There is no freedom running within fences. Those within them are not in a position to lecture on how to be free — for their spirit is designed by those who built the fences.

There is not room for everyone in that Last Chance Saloon. Some of us are very intent on jumping fences.

# Dworkin

Continued from Page 13

can't leave.") which causes this reaction. Instead, it is the alternation (and simultaneity) of humor and horror and anger and desperation and matter-of-factness. It is also the rhythm and the pacing. This control of language can be used to very different effect. In "the simple story of a lesbian girlhood," (my other favorite) two girls in their early teens are figuring out romance and being in love and boys and all that. Only, basically, they're dykes. At this point in the story they have moved from book-heroes to an actual boy they know — Barry Greenberg.

then I said, Ill be Barry Greenberg and I climbed on top of her and I was Barry Greenberg. then she said, Ill be Barry Greenberg and she climbed on top of me and she was Barry Greenberg. then I was Barry Greenberg. then she was Barry Greenberg. I might have been twice in a row when she got tired, then the light broke and we lay together drenched in sweat and love of Barry Greenberg. (p.2)

Try substituting: "by taking turns pretending that the other was Barry Greenberg, we managed to make love to one another for hours," to hear how important sound and rhythm are here. Try reading it aloud and see what happens to your breathing, to hear how sexy, funny, and poetic this paragraph is.

It should by now be clear that I feel that these stories are worth not only reading but reading several times. They deserve to be noticed. However, they are not *easy* stories. It took me a while to get through them all, which confused me, since I liked them so much. There is not a whole lot of plot, but, as far as that goes, I tend to agree with Katherine Anne Porter: "except in emergencies,

when you are trying to manufacture a quick trick and make some easy money, you don't really need a plot." (Katherine Anne Porter, "No Plot, My Dear, No Story," in *The Days Before* (New York: Harcourt, 1926).)

I decided that part of my problem was that these stories are so painful. With a few exceptions, the characters are not women who have ever been treated well or fairly (whatever that is) by life. Almost all of them, by the time we meet them, have been terribly battered and scarred, both emotionally and physically. I agree with the character in the title story, "the new woman broken heart" who says, "I have no patience with the untorn, anyone who hasn't weathered rough weather. fallen apart, been ripped to pieces, put herself back together, big stitches, jagged cuts, nothing nice. then something shines out." (p. 15) But in these stories the shining is very wan indeed, and the rough weather is pretty constant. One of the stories is called, "bertha schneiders unrelenting sadness," and the title is apt. The mood of unrelenting sadness certainly does not detract from the stories' quality. What it *does* do is to make them difficult to read at one sitting. Not only because of their mood, but also because of the fairly unbroken intensity of language, they seem to work much better if read one by one, with adequate space in between. Reading them all together feels a little like eating a whole rich german chocolate cake at once. A person could pass out. Which is fine — after all, these are short stories and not a novel, and there is no reason to read them all at once.

As for the individual stories, "the simple story of a lesbian girlhood" was the only one which did not depress me at all. I, like the narrator of the story, was an intellectual, Jewish, middle class kid who tried very hard to learn the rules, and it felt like a gift to

be written about so intimately and humorously and with such wonderful, sensual concrete detail. In a wider sense, the story has a lot of wise things to say about heterosexual female conditioning in general, and I imagine that lesbians from diverse backgrounds will recognize themselves as I did.

A character called bertha schneider narrates four of the stories, and all of these stories worked well for me. In the one about unrelenting sadness, Dworkin thinks aloud about what it means to be a Jewish woman, specifically a Jewish woman involved with a Christian man. She (or bertha) concludes that the sadness in this case is more woman/ sadness than specifically Jewish/ sadness, but along the way she makes some incredible connections which never would have occurred to me, but which felt absolutely right (and very significant) as soon as I read them. There is also a female dog whom bertha identifies with in this story; a hard thing to bring off, which Dworkin does marvelously.

Another "bertha" story, "some awful facts," recounted by bertha schneider," manages to address loss and depression so graphically that anyone who has experienced either one of these states will either have to totally avoid this story or read it over and over.

bertha had learned a few things in life, exactly 3. 1- every Up is followed by a Down. 2- every Down is followed by an Up, but you have to live long enough which, depending on how down the Down is, can be tough and is not a foregone conclusion. (11)

What else is there to say?

Unlike bertha, who seems to have been thrown into the situation with no bargaining power at all and then to have gotten out of it once and for all, the two stories, "how seasons pass" and "the slit," introduce

women who have learned considerable skills in dealing with men, and have finally made some sort of compromise in living with them. Interestingly, neither of these characters seems to be Jewish. "The slit", the longest story, with the most developed plot line follows a woman whose main energy in life goes into trying not to turn into her mother. She keeps getting pregnant and miscarrying or aborting, and finally ends up with a man who at first seems different ("he was a homosexual, or so he said,") but turns out to be a more subtle and probably more poisonous version of the same thing. She becomes her mother, of course, and everything she has tried to escape gets her in the end. It is a deadly, and highly effective story.

The character in "the slit" is an example of the kind of woman whom the first person narrator of the title story, "the new woman's broken heart," complains bitterly about. This story is about being a struggling and poor writer, and about the consequences of the refusal to kiss (powerful, male) ass. Much of the blame is laid on, "the ladies who wiggle while they work" and I felt some discomfort with this dehumanizing treatment of the same kind of woman Dworkin handles so sympathetically in "the slit." This title story contains some wonderful passages about the concrete reality of poverty, and about the actual incompatibility of the state with artistic endeavors, or any other kinds of endeavors, for that matter.

people ask, well, why dont you tell a story the right way, you work up then what happened and who said what to whom. I say that shit because when you are ass fucking poor every day is the same. you worry. ok. she had brown hair and brown eyes and she worried. theres a story for you. (p.17)

In other passages in this story, however, as when the narrator

describes being ignored in the bathroom at a woman's conference: ("... so I go to pee in the classy lounge where the toilets are, and one of the ass wigglers doesnt talk") Dworkin's elegance of language is conspicuously lacking. In this, my least favorite of the stories, Dworkin's claim, "I dont mean for this is be bitter. I dont know from bitter." doesn't quite ring true. There is nothing wrong with bitterness *per se*, as long as the author is distanced enough personally to be able to convey it effectively, something which Dworkin manages to do very well in every instance but this.

I also had some problems with a story called "the wild cherries of lust," which is about bertha schneider's rebirth as a sexual being and an androgyne. This story, which I think is supposed to be positive, ends with the lines, "and when I tell you that she lived happily ever after, I hope you will know what I mean." (p.20) The first part of the story, however, details bertha's *path* to happy androgeny, and includes the passage: "the whips had been real leather and when her back and ass were shredded and blood began to form puddles on the floor, the whip handle had often as not been stuffed up her cunt or ass." (19) At the end of the story, this image was the one which remained with me. I was unable to switch gears fast enough to accept a "happily ever after" ending.

It is important to remember that both of these stories are weak only in comparison to the other stories in the book. I found both overwhelmingly better than ninety per cent of the fiction (including much feminist fiction) currently being published. Andrea Dworkin sets a high standard for herself in *The New Womans Broken Heart*. I hope that this book receives the recognition it deserves, and that this outstanding author has plans for a novel.



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# Refusing to be a Victim

By Karla Jay

I used to be the absolute victim. I was attacked countless times and never raised a pinky. I was brought up to be passive and sent to finishing school to ensure my "femininity." And for years it worked. Of course, I have magnetism: people spill drinks on me at parties; I'm always next to the lady with the black dripping umbrella in the subway; taxis rush over to splash water on my coat; and I get picked for jury duty five times a year. Moreover, I knew even from my earliest childhood that I had a career in front of me as a victim. I was the child who always got caught in games of hide-and-seek, who always rang the wrong doorbell on Halloween, who always ate the rotten tuna sandwich in the school cafeteria.

Any doubts I had about my future as a victim were erased at the age of ten when I was attacked by a gang of girls in Brooklyn. I was standing about a block from my house when suddenly I realized that I was surrounded by six unknown faces. It seems that these girls were wandering around Brooklyn looking for a rumble, and when they couldn't find one, they stumbled upon the next best thing — me. It was a victim's dream. I stood there while all six of them simultaneously showered curses upon me. I must admit I was really impressed by their ar-

ticulation of words I had seen only on the walls of the bathroom at school, but when they pushed me around, started to burn me with lit cigarettes, and whipped out their switchblades, I realized that if I were going to live to be a victim another day, it was time to make a move. And move I did, straight to my house, and I ran as I had never done in the school gym.

About eight years later, I moved to Manhattan. Although I

o'clock in the morning but fled when I screamed. The second attack showed more daring. I was lying in bed one afternoon with my contact lenses out. I heard something crash near the window. Curing my cat, I got up and went over to see what he had broken this time. With my marvelous vision (not only can't I see the letter "E," you have to point me at the chart), I didn't see anything broken on the floor. I looked up,

**I was the child who always got caught in games of hide-and-seek, who always rang the wrong doorbell on Halloween, who always ate the rotten tuna sandwich in the school cafeteria.**

was not attacked in the intervening years, little incidents such as getting a rock in a can of stringbeans, standing next to several mashers on the subway, and getting "breathers" at three o'clock in the morning on the phone assured me that they were still out to get me.

And then, within one month I was attacked twice. The first one was rather routine: a man started to climb in my window about four

and outside the window was this foggy form a foot away, a man. I peered even closer to make sure it wasn't something I was hallucinating. Nope, it was a man alright. But why was he staring at me so intently? I realized in a flash that I sleep in the raw and had no clothes on! Immediately I went into my role of victim. In a Botticellian gesture of modesty, I managed to cover both my breasts

Continued on next page



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## TV Program

Continued from Page 8

as we knew, controversial in San Francisco." In her conclusion, Craig declared that she was "strongly offended that the people who put together this show did not feel women significant, and particularly disappointed in you, Grace, that you didn't think that women were significant to this program."

Scarcely ruffled by charges of misrepresentation and sensationalism, Crile kept returning to Feinstein's early 1979 interview in *Ladies' Home Journal*, in which she antagonized the gay community by stating, "The right of an individual to live as he or she chooses can become offensive" — words that were to haunt her throughout the campaign, eventually forcing her to apologize when her election was at stake. He apparently could not understand why people objected to the mayor's pronouncement. (Unfortunately, no one suggested that she would never have made the same remarks about the city's large black, Latino, or Asian communities.) With pompous arrogance, he repeatedly insisted that the gay community had something to apologize for.

Author Armistead Maupin addressed the issue of sexuality head-on: "I live a block from Coit Tower, and every night it's impossible to park my car because there are at least 20 straight couples up there having sex in the parking lot. I don't think sending a camera up there could indicate anything about the way heterosexuals live."

"I really feel betrayed by both of them [Crile and Diekhous]; George told me at one point in our friendship that the thing he really envied about gay people was that they were able to have affairs outside of primary relationships, and that was something that his wife could not understand. He wished she would understand and give him the freedom to enjoy that kind of thing. I think it's amazing that he comes across [in the film] with this ridiculous, pompous, Calvinistic tone. I'm ashamed of him."

Harry Britt termed the children's reactions to the cruising in Buena Vista Park "the sickest part of the whole show. When I was a kid, my mother told me to stay away from 'queers,' and I know what this does to the psyche of a child. I don't know if any of those children portrayed there have gay feelings in their bodies or not, but I know it's a terrible thing when parents warn their children that there's something awful and ugly about homosexuality. Mr. Crile says it's incredible that in the schools we're educating people about homosexuality. I think it's incredible in the history of our country that schools have not taught people the honest truth about their sexuality."

Public reaction to the show has been overwhelmingly negative. At a monthly meeting two days after the showing, the Alice B. Toklas Memorial Democratic Club unanimously passed a resolution condemning the documentary as "a new low in television journalism." The San Francisco Board of Supervisors voted to send a letter to CBS objecting to the show, demanding equal time, and requesting an investigation by the National News Council. People are being encouraged to write letters of protest to CBS and the Federal Communications Commission.

The National Gay Task Force is collecting all printed material and documentation about the program. This material will be accumulated for use with a possible Fairness Doctrine and National News Council complaint. The material that is needed includes: copies of all TV reviews in local media, along with reports of any incidents that are a direct result of this program, including: changes in relationship with police, political repercussions, or increased harassment. All reports must be firmly documented with statements, news articles, photographs, etc. NGTF asks that people send whatever they can.

All material related to this program should be sent to: National Gay Task Force, 80 Fifth Ave., Suite 1601, New York, NY 10011, Attn: Tom Burrows.



Continued from preceding page at once. He reached out with his knife to stab me, but even with my dim vision I saw *that* coming and weakly raised my right knee in self-defense. Taking my cue from old *Dragnet* reruns, I screamed: "Help! Police! Murder!" in my loudest victimized voice. My assailant apparently accepted this move as a checkmate and scampered back down the fire escape.

As a helpless victim, I naturally called the cops and managed to pull on some clothes, but when I couldn't describe the attacker at all because of my poor vision, the cops wrote the whole incident off as a bad acid trip. It was only after they left that I realized that blood was dripping out of my pants; I had been stabbed in the knee.

I was still recovering from this incident when I was attacked by a gang of minimuggers on my way to Central Park. I was pedaling along in first gear on my new red bicycle (red bikes are definitely the best for attracting the attention of wandering muggers) when I spotted a gang of six boys in my rear-view mirror (which, incidentally, is a fine invention for bike riders

not unique and that my attitude was part of careful sex-programming on society's part. Nevertheless, I still didn't know the answer to my plight, and the solution came only as a natural reaction when I was attacked again. This time a man in a tan trenchcoat followed me into the elevator. As I left the elevator, he grabbed my ass, but I walked out, ignoring him. When I reached the door of my apartment, I felt a presence behind me and turned to see my fellow passenger coming at me with his arms extended in front of him. This move, I assumed, meant he was going to choke me in preparation for something else. I didn't even want to contemplate *something else*.

But suddenly, I felt something very strange happening inside me: it was RAGE. Maybe the rage was a hangover from my Redstockings CR group. All I know is that I thought: "Damn it! I'm being attacked again." I was really furious, so outraged that I could not fall into my victim role. Instead, I turned to face him — and raising my left leg and right arm, I screamed "Bonzai!" and ran at

him. At first I thought I was dreaming and told my roommate that I was having some awful dream that there was a man coming in the window. When she said that she was having the *same dream* I started to worry and slammed the window. She shouted "Shoo! Scram!" in her half-sleepy state. When he opened the window again, I ran into the kitchen for a knife. By this time, my male roommate had been awakened and we ran into the bedroom simultaneously. I was waving a large knife, and he, a ballet dancer, ran in naked screaming: "Where is he, Mary, let me at him!" I never figured out which one of us scared the attacker the most, but he instantly fled.

Unfortunately, a bad case of pneumonia caused a rib to break from coughing and I had to quit judo as well as work, but my confidence remained unshaken. On the way to the doctor's office to get my disability papers signed, two thugs snatched my pocket book in Central Park. I ran after them — bandaged ribs and all — screaming: "Give me back my disability papers or I'll kill you!" I grabbed my purse, but benignly let the thugs pick a few nickels out of my bag (they were obviously junkies) as I calmly lectured them on the evils of the poor robbing the poor.

When I recovered this time, I switched to karate. Judo, it seemed to me, reinforced passivity. "The Gentle Way" (as it is called) uses other people's force, and I wanted to develop more of my own. Moreover, my poor ribs didn't want to do any more bouncing around on mats.

The next time I was attacked I was more than prepared. A man (who else!) grabbed me by the throat in a deserted subway car and tried to pull me onto the platform. My roommate, who was also studying karate, punched him in the face. I got up and gave his friend two hard karate chops which sent him sprawling against the opposite subway wall. A little old lady, who was also in our car, applauded, pounded her cane on the floor and announced gleefully: "You shoulda pulled one back in, and we all could've stomped on him." Meanwhile, the two would-be attackers stood on the platform — one holding his jaw and the other his chest — as the door closed and the train pulled away.

I finally knew that my victim days were well behind me. I also knew the answer: we women must be prepared to defend ourselves in a hostile male world. Choose your weapon — a good police whistle, a large dog, or self-defense — but we can't take it lying down until we wind up as I did with fractured

him. My assailant's face turned ashen, and he fled. Still screaming all the Japanese I had learned from watching Hai Karate commercials on television, I chased him down the stairs and out of the building.

When I returned to my apartment, I realized that I knew no karate whatever. In my haste, I had forgotten that small detail. I panicked in retrospect, realizing that should I have hit the creep, my hand would probably have been smashed to smithereens. I

## Victims of the World unite! We have nothing to lose but our Ace bandages!

also realized that I had ruined my career as a victim: I had refused to cower and play my role. More than that, I realized that I no longer would allow myself to be a victim, and would therefore have to find something surer than imitating TV commercials to protect myself.

I enrolled in a judo class as soon as my coordination was back together. More than giving me absolute physical protection, judo changed my mental attitude. I might still run in the face of danger, but I would run with *confidence*. The next time a man came to my window, I was ready for

vertebrae. We've really got to get it together to defend ourselves. And for chronic cases like me, who have a combination of "magnetism," bad luck, and looking freaky, the solution has got to be a "Victims Anonymous." Yes, Victims of the World unite! We have nothing to lose but our Ace bandages!

*This article is reprinted with permission of the author from WIN magazine, October 23, 1975.*

# THE GAY GUY'S GUIDE

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**A man . . . grabbed me by the throat in a deserted subway car and tried to pull me onto the platform. My roommate, who was also studying karate, punched him in the face. I got up and gave his friend two hard karate chops which sent him sprawling against the opposite subway wall. A little old lady applauded, pounded her cane on the floor, and announced gleefully: "You shoulda pulled one back in, and we all could've stomped on him."**

who like to watch themselves being smashed by taxi drivers). When the boys peddled towards me, I did the natural "feminine" things. Yes, folks, I switched into third gear and peddled as fast as my legs could revolve. The chase sequence rivalled any banal Western in which the Indians pursue the slower wagon trains along across the prairie, but unfortunately I was totally alone pedaling my way over sewer covers, empty beer cans, broken glass, and drunken pedestrians. As you've probably guessed, unlike the Westerns in which the cavalry comes just in the nick of time, there wasn't a cop in sight. As my leg muscles gave one last gasp, one of the boys pulled in front of me, cut me off on my bike, and with the jolt sent me aloft and down a flight of stairs, which was conveniently waiting for me on the other side of the curb.

"Live a New York City life, die a New York City death," I thought with resignation, as I felt my bones crunch under me. However, I was miraculously saved because I had peddled onto another gang's "turf" and while the two gangs fought, my bike and I were carried off by some adults.

While I was still recovering from partial paralysis (my spine was fractured), I joined a Redstockings consciousness-raising group and realized that my problem, although certainly a larger one than most women have, was



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## STAY IN TOUCH WITH YOUR COMMUNITY







# Quick Gay Guide

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 22 Bromfield St.	
Boston, 02106	542-0114
Chiltern Mountain Club	227-6187
Box 104, 104 Charles St., Boston 02114	
Clearspace, Box 119, 104 Charles St. Boston 02114	
Committee for Gay Youth,	
GCN Box 10GY, 22 Bromfield St. 02108	266-6103
El Comité Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
Frenz & Luvvers Assoc.	
P.O. Box 814, Boston 02123	
Gay Speakers Bureau, P.O. Box 2232,	
Boston 02107	354-0133
Gay Recreational Activities Committee	
(GRAC), c/o GCN Box 8000	282-9161
Lesbian and Gay Folkdancing	661-7223
c/o GCN Box Dee, 22 Bromfield St., Boston, MA 02108	
Lesbian and Gay Hotline (8-12pm, Mon.-Fri.)	426-9371
Lesbian and Gay Parents Project	
21 Bay St. Cambridge 02139	492-2655
Older and Other Gays, c/o GCN, Box 1500,	
22 Bromfield St., Boston 02108	
Outreach Institute	
Box 368, Kenmore St., 02215	277-3454
Parents of Gays	542-5188 (days), 426-9371 (nights)
Project Piece	267-9150
Tapestry Counseling Inc.,	
20 Sacramento St., Cambridge.	661-0248

### POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men	
Against the Right)	266-6103, 878-8766
B.U. Gay and Lesbian Legal Association	
B.U. Law School, 755 Comm. Ave.	
Cambridge Gay Political Caucus,	
P.O. Box 218, E. Cambridge 02141	491-0968
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates	
and Defenders, 2 Park Sq.	426-1350
Harvard Committee on Gay Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Robin MacCormack, Mayor's Office	
Mass Gay Political Caucus	725-4410
Suite 407, 739 Boylston St.	
National Lawyers Guild, 595 Mass. Ave.,	
Cambridge 02139	542-5415, 542-6837

### STUDENT

Gay People at BU, c/o Program Resources Office	
George Sherman Union, Boston University.	353-3646
Gay Academic Union of New England,	
P.O. Box 212, Boston 02101	661-8500
Gay/Lesbian Concern Group of Boston College	
P.O. Box L199, Chestnut Hill, MA 02187	
Gay People's Group, UMass/Boston	
(Herbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2189
Harvard-Radcliffe Gay Student Assn.	776-1487
Harvard-Radcliffe Gay Info.	495-5478
MIT Gays, Rm. 50-306	253-5440
Northeastern Gay Student Org., c/o Student	
Activities Office, 255 Eli Ctr.	
Tufts Gay Community, c/o Student	
Activities Office, Medford 02155	

### WOMEN

Arcadia Counseling for Women, 520 Comm Ave	
(Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Daughters of Bilitis, 1151 Mass. Ave.,	
Cambridge 02138	881-3633
Gay Professional Women's Assn.,	
Box 308, Boston U Sta., Boston 02215	
Janus Counseling for Lesbians,	
21 Bay St., Cambridge	661-2537
Lesbion Liberation, c/o Women's Center	
Messachusetts Feminist Federal Credit Union	354-8807
188½ Hampshire St., Camb.	661-0450
National Organization for Women	661-8015
99 Bishop Allen Dr., Cambridge 02139	
Tufts Women's Center	628-5000 x793
Womanapace, 636 Beecon St. (Kenmore Sq.)	287-7992
Women's Alcoholism Program,	
1348 Cambridge St., Cambridge 02139	661-1318
Women's Community Health Center,	
639 Mass. Ave., Cambridge	547-2302

### RELIGIOUS

Am Tikva, P.O. Box 11, Cambridge, 02138	
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and	
Gay Concerns	776-8377
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02106	742-2100

### MEDIA

Closet Space WCAS (740 AM)	492-6450
Esplanade	787-1084
Fag Reg	661-7534
Gay Community News	426-4469
Gay Way Radio WBUR (90.9 FM)	353-2790
Good Gay Poets	266-6103
Hit Parade, 104 Charles St., Boston, 02114	268-5800
Lesbian and Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	426-9371
Musically Speaking WMBR (88.1 FM)	253-4000
Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

### MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Arcadie Counseling, Lesbian Support Group	
520 Comm. Ave.	739-2200 x58
Fenway Community Health Center	267-7573
Gay AIAnon (families of alcoholics)	843-5300
Gay Nurses' Alliance/East	
P.O. Box 673, Randolph, MA 02368	
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mass Bay Counseling	965-1311
31 Channing St., Newton Corner 02158	
Sexual Health Centers of N.E., Inc.,	
739 Boylston St., Boston 02116	266-3444
Tufts Skin Care Clinic (VD treatment)	958-5293
Turley & Assoc.,	
31 Channing St., Newton, 02158	965-2040

### BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	
New Words, 186 Hampshire, Cambridge	542-0144
02139	878-5310
Red Bookstore, 136 River St., Camb.	491-6930
The Bar (Disco Dancing, Mostly Men)	
252 Boylston St.	247-9308
Buddies (Cruise-Disco)	
733 Boylston St.	262-2480
Chaps (Denin, Men)	
27 Huntington Ave.	266-7778
Delivery Entrance (at the House Restaurant)	
12 Wilton St.	783-5701
Harry's Place (Dancing, Men)	
45 Essex St.	338-8818

Herbie's Remrod Room (Leather, Men)	
1254 Boylston St.	247-0989
Jacques (Mixed, Dancing)	
79 Broadway	338-9066
Napoleon Club (Men, Dancing Fri.-Sun.)	
52 Piedmont St.	338-7547
Paradise (Talking, Mostly Men)	
180 Mass. Ave. (Cambridge)	864-4130
Playland (Men, some Women)	
21 Essex St.	338-7254
Prelude (Women)	
Dartmouth St.	
Sainis (Women)	354-8807
Somewhere (Disco Dancing, Mostly Women)	
295 Franklin St.	423-7730
Sporter's Cafe (Men)	228 Cambridge St.
Together (Disco Dancing, Mixed)	
110 Boylston St.	426-0086
Club Boston (Gay men's baths)	
4 LaGrange St.	426-1451

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	745-6966
Box 806, Marblehead, 01915	
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

### RELIGIOUS

Christian Community Church,	
112 Emerson St., Haverhill 01830	363-2286
Dignity Merrimack Valley	
P.O. Box 348, Lowell 08853	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

### WOMEN

Everywoman's Center, Box 949, 14 Center	
St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Mercy Otis Warren	
Women's Center, 298 Main St., Hyannis	02601
02601	771-6739
New Bedford Women's Clinic	999-1570
Origins, Inc., A Women's Center	
189 Boston St., Salem 01970	745-5873
The Women's Bookstore	
1087 Main, 01803	791-5127
Women's Meeting House	
89 Downing St. 01610	752-5905

### STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0558 (ext. 209)

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition,	
P.O. Box 1562, Pittsfield 01201	447-7818
Gay Counseling Collective	
406F Student Union	
UMass, Amherst	545-2645
Gay Men of Frenklin Cty.	
Box 771, Greenfield	773-8401
Help Line	664-6391, 664-6392
Together, Box 427, Forest Park Sta.,	
Springfield 01108	

### WOMEN

Common Women Club, 78 Masonic St.,	
Northampton 01060	584-4580
Everywoman's Center, Amherst	545-0883
Gay Women's Caucus, Amherst	545-3438
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Womanfrye Books	586-6445

### RELIGIOUS

Dignity/Springfield, P.O. Box 1804	
Springfield 01101	

### STUDENT

Lesbion Union, 920 Campus Center,	
UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student	
Union, UMass, Amherst, 01002	545-0154

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139,	
New Haven 06505	436-8945
Gay Switchboard, Hartford, M-F 11-2 pm,	
6-11 pm, P.O. Box 514, Hartford 06101	522-5575
Gay Switchboard, New Haven, M-F 8-11 pm,	
P.O. Box 2031, Yale Stetion,	436-8945
New Haven 06520	
Gay Youth-New Haven, P.O. Box 2031	
Yale Sta., New Haven 06520	436-8945
George W. Henry Foundation (counseling),	
45 Church St., Hartford 06103	522-2848
Greater Hartford Lesbian & Gay Taskforce	249-7891
Institute of Sociel Ethics/Gay National	
Archives, One Gold St., Suite 22-BC,	
Hartford 06103	547-1281
So. Conn. Org. for Human Rights,	
P.O. Box 3792, New Haven 06525	562-1007

### WOMEN

Gay Women's Collective, c/o Women's Center,	
Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective,	522-2763
214 Laurel St., Hartford 06105	747-5451
Lesbian Rap, New Haven, 148 Orange St.,	
New Haven 06510	436-0645
Women's Center, Hartford, 57 Pratt St.,	
Rm 301, Hartford 06103	525-2382
Women's Center, Manchester Community	
College, P.O. Box 1048, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118,	
Storrs 06826	486-4738
Women's Center, Wesleyan, Box WW,	
Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven,	
148 Orange St., New Haven 06510	436-0645

### STUDENT

Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance, New Haven & Gay Alliance at Yale,	
P.O. Box 2031, Yale Sta., New Haven 06520	436-8945
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College,	
386 Sherman Ave., New Haven 06511	685-2602
Gay Community, Conn. College	
P.O. Box 1295, New London 06320	442-1807
Lesbians, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan St., Middletown 06457	347-9411
Yalesblans, P.O. Box 2031, Yale Sta.,	
New Haven 06520	436-8945

### RELIGIOUS

Dignity/Fairfield County,	
P.O.Box 348, Belden Sta. Norwelk, 06850	
Dignity/Hartford, P.O. Box 72,	
Hertford 06141	233-6325
Dignity/New Haven, P.O. Box 285,	
West Haven 06518	436-8945
Integrity/Hartford, P.O. Box 3681,	
Centrel Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777,	
New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514,	
Hartford 06101	232-5110
MCC/New Haven, P.O. Box 1273,	
New Haven 06505	777-9808

### MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers et YNNH,	
Box 2031, Yale St., New Haven, 06520	436-8354

## Rhode Island (401)

### INFORMATION/SERVICE/SOCIAL

Gay Help Line	751-3322
Gay Community Services of R.I.,	728-9269
Box 6563, Providence 02940	728-6023

### MEDICAL/COUNSELING

Providence Gay Group of AA	333-1396
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### WOMEN

Gay Women of Brown, c/o Sarah Doyle	
Women's Center, 186 Meeting St.,	
Providence, 02912	863-2189
Lesbion Feminist Union, Sarah Doyle Center	
Box 1829 Brown Ste., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368

### STUDENT

Brown/RISD Gay Students, Box 49, Brown U.,	
Providence 02912	863-3062

### RELIGIOUS

Dignity/Providence	724-0132
Box 2231, Pawtucket 02861	
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and	
hendicapped), Rev. Michael Nordstrom	272-8482

## New Hampshire (603)

### INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	
Nashua Area Gays, P.O.Box 3472,	
Nashua 03061	Peul 888-1305
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	226-8049
NH Lambda, Box 1043, Concord 03301	
Concord 224-3785, 431-1541; Keene 399-4927;	
Nashua 889-1418	
Speakers Bureau, Box 521, Concord 03301;	
Box 3472, Nashua 03061	

### MEN

Central N.H. Men's Support Group	
31 Union St., Concord 03301	228-8049
Concord Blesxual Support Group	
67 Thorndike St.	
Seacoast Gay Men, P.O. Box 221	Portsmouth 03801

### WOMEN

Full Circle, monthly feminist news	
Journal, P.O. Box 235, Contoocook, NH 03229	
Lesbian Feminist Collective, Box 47, Penacook	

### STUDENT

Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	

## Vermont (802)

### INFORMATION/SERVICE/SOCIAL

P.O. Box 1264, Montpelier 05602	
<b>WOMEN</b>	
<hr/>	
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	663-1236



**The deadline for Calendar Items is Tuesday at noon for the following issue.**